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#### A FEW HUNDRED

## BIBLE CONTRADICTIONS,

## A HUNT AFTER THE DEVIL,

AND OTHER ODD MATTERS.

BY

JOHN P.Y., M.D.

2 Chron. 21; 20:—"Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years."

2 Chron. 22; 1, 2:—"And the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his stead." "Forty and two years old was Ahaziah when he began to reign."—Just two years older than his father.

Isai. 7; 20:—"Hair of the feet."—Note in the Breeches Bible: "From the belly downeward."

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### ERRATA, VOL. 11.

Page
409, for 17; 25, read 18; 25
481, line 19, add "and that from the Hebrew Shatan, an adversary"
479, line 5, omit Lot
511, Bethabara

Page
578, 1.14, delete from "Luke's" to "Elijah"
436, 1.34, Psa, 18; 6, and following relate to "the Temple"
532, to Hugh Peters add Jer. 1; 10.

## BIBLE CONTRADICTIONS, &c.

SECTION XLVII.—CRUELTIES.—The first argument I take is, that God, instead of being represented as a beneficent, good, and merciful being, a being we should love as well as worship, is pictured to us in these books as a ferocious murderer, a wholesale destroyer of men, women and children. I proceed to proof. Gen. 34; 1, 2, 11, 12, 13, 14, 15, 16: -24; 5, 6, 7, 8, 9. Here is villainous barbarity done by the chosen people of God, and upon the innocent, for Schechem is the only guilty party; yet father, son, and the whole inhabitants of the town are slaughtered, all, even to the male children, and their females made slaves. 38; 7, 10. Ex. 7; 3-12; 29: Here God first prevents Pharaoh from doing as he was told, and then he himself, recollect, slaughters the whole first-born of all the Egyptian people, who were utterly innocent: it would have been unjust to have slaughtered even Pharaoh's firstborn. The same remark applies to all the other Egyptian plagues. 14; 4, 26, 27, 28: Here again God makes him come and then kills him for it, and his army too, who were obliged to obey the King. 17; 8, 9, 13, 14: We find no cause for this slaughter. 32; 1, 2, 3, 4, 25, 26, 27, 28: Here is indiscriminate slaughter, and Aaron, who ought to have known better, escapes, and is afterwards made high priest. 12; 15: Here is death as a punishment for eating leavened bread, even, v. 19, to the stranger also, when Abraham, Jacob, David, Solomon, &c., after their enormous sins, died in their beds. 22; 24. Lev. 10; 1, 2: Here the only crime was using common fire, not taken from the altar. 10; 2, also v. 9: Death for drinking wine, and 17; 3, 4, for killing an ox, or lamb, or goat anywhere but at the Temple. 17; 8, 9, in fact, nearly the whole chapter, for example—death, v. 29, for v. 17. 20; 2, 4, 5. See also 18; 21, for a definition. Tradition says the priests of Moloch led the people in procession through fire. 20; 6, 9, 10: 20; 18: 21; 9: 23; 29: 23; 30: 24; 14, 16, 23: 26; 16 to 39. Num. 3; 10 (latter part) and 38, confirms this cruel law. 4; 20: Death to touch a holy thing; yet these holy things were very harmless to touch when the Gentiles completely gutted the Temple several times. It is true Daniel, or whoever wrote his books, links in the using these things with the capture of Babylon; but they were completely cleared several times. 9; 13: 11; 1: 11; 33: 14; 9, 37: 15; 32 and 36: horrible. 16; 27 and 32: The children and wives. Where do 250 princes come from, v. 2, when (c. 7,) there are, (v. 3,) only 12? 21; 3: Wholesale butchery and in the VOL. II.

name of God too: horrible. V. 6: I have seen many serpents, but no fiery ones. What were people to do but complain, when they had no bread or water? V. 32: More plunder. V. 35: A whole nation butchered, children and all. 22; 20 and 22: This is absurd; first he gives him leave to go, and then is angry with him for going. 22; 33: 24; 8: 25; 4, 8, 9: and the vile murder in v. 8 is applauded in v. 11: see also v. 17, 18, no distinction being made between the innocent and guilty. 31; 7 to 17: Ruthless butchery of men, women and children; and v. 33 to 35, wholesale robbery and enslaving, and this to a nation who shewed no resistance, for, by v. 47, not a Jew is killed: the numbers of them overwhelmed the people, or it would have been easy to send (v. 5) twice as many. 32; 39: Heartless robbery and, no doubt, murder: see also v. 52, &c. Deut. 2; 30: God hardening a man's heart and killing him for it. V. 34: Here is horrid barbarity, when none but the King is in fault. 3; 3: 3; 6: Here is brutal, horrible barbarity, all (v. 3) done through God. If this is not blasphemy, what is? This land was never promised, only Canaan: see Gen. 12; 1. If this was promised, Moses was in it, which he is forbid to be, (Num. 20; 12.) 7; 2: A ruthless massacre of a whole set of nations: see Luke 6; 28, 29. V. 8: Relentless cruelty, nothing but destruction, perhaps after, as in Pharaoh's case, hardening their hearts. V. 16: Horrible. 13; 5, 9, 15: Here is absurdity, cattle killed because men do wrong. 17; 12: Death for not hearing the priest. 20; 13, 14, 16: 23; 1, 2, 3: What becomes of these unfortunate people in a future state? 24; 1: Liable to the grossest abuse. V. 7: 25; 19: This cruel piece of revenge would be vented upon different people to those who harmed the Israelites; and is it possible to imagine all these barbarities to come from God, and also from the same source that, when one cheek is smitten, the other is to be offered? 28; 53: Here is horrid barbarity, and without distinction of guilty or in-nocent. V. 63: Here is a whole nation to be slaughtered and God rejoicing at it. 32; 42.

Josh. 6; 21: Here is horrible barbarity, to slaughter unresisting men, women and children. 6; 24: Here is downright robbery, as is said "for the Lord;" the meaning is, for the priests. 7; 25: Another cruel murder for a slight offence; see v. 21, and his children, too, and women, all mercilessly butchered. The women were evidently only considered a sort of slaves. 8; 22: Here is horrible barbarity, for (v. 25) not a woman escapes, and (v. 29) the King, a prisoner, hung in cold blood; and with his hands reeking with all this slaughter, he (v. 30) goes to work to build an altar. 9; 27: Here slavery is established, and what can be a greater curse. 10; 10: More horrible murder. V. 11: Here God himself is brought in, to complete the butchery of those who pretended to act by his orders as murderers. V. 19: Continued murder. V. 26: Murder

of captives in cold blood. V. 28: More murder. V. 30 to the end: One scene of inhuman slaughter, and by God's assistance. Chap. 11: A whole chapter of bloodshed and robbery of the foulest kind. 13; 22: Here is Balaam killed, who prophesied all good to the Jews: see Num. 23; 8. 19; 47: More murder. Judges 1; 4: More slaughter. V. 6: Cruel, cold-blooded revenge against a man who (v. 7.) evidently worshipped one God. V. 17: More murder. 3; 21: Here, a murderer and (v. 19, 20) a liar is (v. 15) rose up by God. V. 29: More murder. 4; 16: Ditto. V. 21: Coldblooded murder of a guest, which an Arab would not do, accompanied by (v. 18) lying, and (5; 24) its perpetrator blessed, and (v. 37) the Lord's name added to this villainy. 7; 25: Murder in cold blood of prisoners. 8; 10: 120,000 men slaughtered by order of God, (7; 7.) V. 16, 17: Cruelty and injustice; both had given him the same offence, yet one set are flogged and the other murdered. 8; 21: Cold-blooded murder. 9; 44, 45, 49: Vile, cruel murder. 11; 39: Here is a brutal villain offering up his daughter a burnt sacrifice: this story is vile to a degree. Could not he who apparently talked with God, like the rest, (v. 11) have asked what he was to do? Who can believe, if these books speak truly, that God would not have stopped such butchery, as he did in Isaac's case? 12; 6: 42,000 slaughtered. 14: 19: Here are thirty human beings slaughtered about a few clothes: he had made a bet and could not pay it till he murdered thirty people to get the means; and all this murder for little purpose, is said to be by the Spirit of the Lord. 15; 6: Here are two persons burnt, and (v. 8) no one knows how many murdered, under the Spirit of the Lord: see 13; 25. V. 15: This slaughter is just as likely as the rest of the story, and (v. 14) it, too, is done under the Spirit of the Lord; and, as these are inspired writers, there could not have been one more or less than a thousand. 16; 30: Here are several thousand people butchered for no earthly end. 18; 27: Cruel robbery and murder: see also v. 10, where, as usual, it is attributed to God. 20; 21 and 25: Civil war, and God's side is beat; see v. 18 and 23. V. 31, 35, 37, 44, 45, 48: More slaughter; and it is really absurd to call these inspired writings. The idea, of Israel's going up twice according to God's order, and being beat. The battles were ruled by ordinary events as usual, and when wrongly conducted, the Jews were of course beat; and, if v. 48 means the 600 in v. 37 were butchered, the whole tribe was exterminated, which is not true; (and if it does not mean that, what does it mean?) and why were (v. 48) the beasts killed, and the cities burnt? Only one city, Gibeah, was concerned in the matter. 21; 10, 11: Here is horrible butchery: these wretches going from their church, to murder men, women and children. What had the women and children to do with the going out to fight? 1 Sam. 11; 11: A whole army massacred by (v. 13) God's help. 14; 20, 31, 47, 48: Wholesale

murder. 15; 3: Here is horrible butchery, and (v. 2) by God's command; and for what? For attacking the Israelites, who were going to usurp the whole country: see Ex. 17; 8. The Amalekites were, in fact, defending their families, homes and country, from utter destruction. V. 33: Here is a horrid murder in cold blood. 17; 52: More murder. 18; 25: Cruelty and revenge, which (v. 27) David doubles. 19; 8: More slaughter. 22; 18, 19: Brutal. 23; 2: Murder ordered by God, and (v. 5) robbery is added by David. 25; 38: Here is a man killed by God because he did not choose (v. 11) to feed David's gang of robbers and murderers: see v. 22, where they are ready to do both. 27; 9, 11: Brutal murder. 28; 19: Here is a slaughter of innocent people, because Saul did not kill Agag, for (15; 8) he butchered every-

body else.

2 Sam. 1; 15: Here is an infamous cold-blooded murder. 2; 16: Here is assassination; and v. 14 it is called play. V. 17: This is the first battle between Israel and Judah: see v. 30 and 31. V. 23: More murder. V. 27: Assassination. 4; 6: Ditto. V. 12: This is about the best of David's murders. 5; 8: More murder. V. 20: Murder by wholesale, by God's order. V. 19 and 25: More slaughter, and (v. 24) God assisting in it. 6; 7: Here is a man killed for preventing the ark from upsetting. Who was the greatest sinner, this man or David, who, instead of having the ark carried as God had ordered, (see Num. 3; 31) bundled it, unceremoniously, into a cart; and David knew who ought to do it? (1 Chron. 15; 2: the law is Num. 6; 15 to 20.) 8; 1, 2: Murder and spoliation. V. 5: Murder; 22,000, not one more or less. V. 13: Ditto; 18,000, no more or less. 10; 18: Ditto; 40,700. 11; More butchery. V. 17: Murder, to cover adultery; begin at v. 2. 12; 14: A child killed for his father's sins. V. 31: Here is infamous, cruel and cold-blooded murder: see also 1 Chron. 20; 3, where it is expressly said he "cut them," and that all the other Ammonite cities were served the same. 13; 29: Lawless murder, although the fellow deserved it. 18; 7: 20,000 (exactly) murdered. V. 14: Assassination. 20; 10: Ditto. V. 22: Ditto. 21; 6: Here is brutal revenge, and "hung up to the Lord," which (v. 9) is done; yet this very people (see v. 2) were ordered (Deut. 7; 2) to be exterminated, and Saul partly does so, (1 Sam. 11; 11,) and for this now God, by v. 1, causes a three years' famine and the murder of seven innocent people. V. 17, 18, 19, 20, 21: More murder. 23; 7 to 21: A deliberate account of wholesale murder. 24; 15: 70,000 slain by God for David's crime, as he himself owns, v. 17. Here is a disgraceful upsetting of all God's justice: if an angel came from heaven and told me this was true, I would not believe him. 1 Kings 1; 6, 9: 2; 25: Most probably Solomon kept this Abishag (v. 17, and 1; 3, 4,) for himself. 2; 34: Murder at the very altar: see 2 Sam.

3; 27, and 20; 10. He deserved death, but if David spared him, Solomon might, one would think. 2; 46: Another assassination. 11; 16: A whole nation butchered. 13; 24: Begin at v. 1. 15; 29: Murder and foul injustice; see 14; 10. 16; 10, 11, 12: Murder, and all by the command of God. Verse 22: Tibni died of the usual disease of rival kings, the dagger or the bowl. 17; 1: Cruel and grossly unjust, unless all were sinners, of which there is no proof. 18; 40: Here is a barbarous murder. No thought is ever had in this Old Testament about the soul; all is brutal murder: this world contains everything and every punishment. V. 21: Wholesale butchery. V. 29: 100,000 (exactly) murdered. 20; 36: There was a fashion with prophets apparently, and at this period it ran on lions. V. 42: Here is horrible injustice and cruelty. What had the people to do with Ahab, who (v. 34) spares his enemy's life? God is here impiously made to act the part of a ferocious murderer, while Ahab acts that of a merciful being. 21; 21: More slaughter promised: see 23; 24. 22; 34, 37, 38: Here is a murder foully unjust. Ahab (21; 2) offers a man another piece of land in exchange for his, or a fair price for it, whereupon Ahab's wife illegally gets the man killed without Ahab's knowledge, for (v. 15) she tells him of it, and only says he is dead; for this (v. 19) God declares Ahab is to be murdered, and so it comes to pass, as the story is told. 2 Kings 1; 10: Brutal cruelty and injustice, and so again v. 12. We have none of these wonderful stories about Elijah in the books of Chronicles. No inspired writer could omit things of such magnitude, and the more so as they made against Ahab and his son, Kings of Israel, between which nation and Judah there was animosity, and the Judah Chronicles would have been glad to have recorded such matters. 2; 23, 24: Here is a prophet cursing in the name of the Lord, and a bloody and barbarous murder of a pack of silly children, for merely calling the man "Bald head." 3; 24 to 26: More inhuman slaughter by the help (v. 18) of God. V. 27: A brutal sacrifice of the King's son has the effect of sending away the Jews. Where is the eternal consistency of God in this, and many other instances, where these books make him act in all kinds of contradictory ways? 6; 18: Here a great host (v. 14) is struck blind, although they could only do as their King ordered them. Where is God's justice, who could have taken this Elisha out of the city to another in a whirlwind, if he pleased, instead of thus, as we are told, making a whole army blind? V. 28: Pretty practices these for God's chosen people. 7; 17: Murder for a mere remark, quite natural for any one to make under the circumstances. 8; 15: A murder excited by God's prophet, v. 13: see also 1 Kings 19; 15, where the same thing is alluded to, except the murder. V. 21: More murder. 9; 24: Ditto. V. 26: One way of fulfilling prophecy. V. 27: Another murder. V. 33: A woman mercilessly butchered.

and left to be devoured by dogs. 10; 7: Cruel, cold-blooded, brutal murder. V.11: Ditto. V.14: Ditto. V.17: Ditto "according to the saying of the Lord." Horrible, and see (v. 30) at the infamous language put in the mouth of a beneficent God. V. 25: Wholesale slaughter. The whole appears a dispute between the rival swarms of priests and prophets, together with the sons of the latter, who are often mentioned. V. 32: More slaughter, and after all Jehu's butchery to punish people under the pretence of idolatry, of which there is no proof whatever that some committed it, Jehu, the pretended instrument of God in doing all these murders. becomes as bad himself: see v. 31. 11; 1, 2: These were all killed before, (10; 7.) V. 16: Another woman butchered. V. 18: More priests murdering one another. 14; 5: Murder. V. 7: More slaughter, (exactly) 10,000. 15; 16: Here is a brutal ferocious rustian, ripping up all the women with child in a whole town, who dies peaceably in his bed, while hundreds of thousands are mercilessly slaughtered for far less crimes, and frequently, as these impious books tell us, by God's orders. 17; 25: 18; 8: More slaughter. 19; 35: Wholesale butchery of (exactly) 185,000 men by an angel of the Lord, of that Lord who, if these books are true, said to man, "Thou shalt not kill." 21; 16: 23; 20, 29.

1 Chron. 4; 41, 43: Here is a record of deliberate murder and spoliation without the shadow of a command from God; then plunder by the right of brute force. It would have been much better, if all the other atrocious crimes of these people had been related in the same manner, without the impiety of dragging in the name of God with them. We here have the true reason: they butchered the native inhabitants and took their places, because (v. 41) there was "pasture there for their flocks." The eruptions of all the barbarous nations on the Roman Empire were exactly on the same principle, so were those of Genghis Khan and Mahomet, and many others; but this latter impostor alone imitated the Jews, in desecrating the name of a beneficent God by declaring that he ordered such horrible barbarity to be committed. 14; 11: More murder. V. 15: Ditto, and God is here made the murderer. 18; 12: 12,000 butchered. This slaughter is not in Sam. 2 Chron. 13; 17: 500,000 men butchered, (exactly that number) by God's help. (v. 15.) 14; 13: Another tremendous butchery "before the Lord." For a guess at the numbers, see v. 9. 15; 5 and 6: 20; 22 to 24: Horrible slaughter through God's help. 21; 4: More murder. V. 9: Ditto. V. 18: This is not in Kings. 22; 8: More murder. 23; 15: Assassination of the Queen through the priests. The same story is in 2 Kings 11; 16. V. 17: Murder. 25; 3: This is tolerable. 11; 12: 20,000 murdered; 10,000 in cold blood. V. 13: 3,000 more slaughtered. 26; 7: 28; 5: A great slaughter. V. 6: 120,000 slaughtered for religion. 33; 9: Here, in the wholesale way, it is God who murdered all the

Canaanites. V. 24, 25: Passable. Esther 9; 5 to 16: A record of diabolical murder, made worse by a woman, v. 13. Job. 1; 15: These servants are allowed by God to be killed to please the devil. (v. 12) Verse 17: Ditto, and v. 19. Psalm 5; 10: 18; 34, 37, 38, 40, 41, 42: 52; 5: 58; 6, 7, 8: 67; 4: 68; 23: 69; 27, 28: 143; 12: 149; 7, all contain prayers for murder, and so do many others. 78; 31: God slaughtering. 101; 5: 110; 6: 118; 10, 11, 12: 135; 10: 136; 10: Here is another bull; what did the Egyptians think of his mercy here and at v. 15? and what did the kings and their people think of it, v. 17 to 21? 137; 7, 8, 9:

Here is a brutal, bloody wish.

Proverbs 2; 22: Who was to be the judge? Take the thousand Christian religions at the present time; who is wicked, and who not? Catholics, or Protestants, or Jumpers, or Shakers, or Quakers? Isaiah 13; 16: Here is a threatening of a most barbarous and inhuman butchery, of the most cruel and unjust nature: so is v. 18. 14; 21: Grossly unjust and barbarous. 66; 15: and in many other parts grossly unjust and cruel. Jeremiah 7; 20: 11; 22: 12; 3: 12; 12: 13; 14: 14; 15. 18; 21: Here is an atrocious, brutal prayer for a prophet to utter, and (v. 18) only for smiting him with the tongue. And see v. 23 also, and 20; 12: 19; 7, 9: 29; 21, 22: 33; 5: 34; 17: 48; 10: 49; 37: 51; 4, 5, 22, 57. Lamentations 2; 4, 21: 3; 43. 4; 10, 11: The children could have done no harm. Ezek. 5; 12, 17: 6; 4, 7, 11, 12: 9; 6: 14; 9: 25: 26; 6, 8: 29; 8: 30; 11: 32: 5, 6, 12, 21 to 31: 38; 22: 39; 2, 12. Dan. 3; 29: 6; 24. Hosea 5; 14: 9; 12: 10; 14, 15: 13; 8, 16. Amos 1; 8, 13: These fellows deserved anything. 2; 3: 9; 10. Zeph. 1; 3, 17: 2; 4, 5, 9, 12, 13: 4; 6. Judith 13; 8: 15; 5. Jesus 36; 7 to 10: 39; 28, 29, 30. Baruch 2; 3. 1 Mac. 2; 24, 25; 3; 5, 8; 5; 21, 35, 44, 51: 10; 84: 16; 10. 2 Mac. 1; 16: 10; 23, 35, 37: 12; 6, 16, 19, 23, 26, 28: 15; 27. Acts 12; 23.

Section XLVIII.—Indecency.—Another reason why I take these books to be not inspired writings, is from their gross indecency. Carpenter, who (p. 45) complains of this and of the gross perversions of truth in the Apocrypha, is silent on those in the Bible. Gen. 18; 11, 12: 19; 5 to 8, 31 to 36; 20; 18: 24; 16: 25; 22 to 26: 30; 15: 34; 2, 24, 25: 35; 22: 38; 2, 9, 15 to 26, 28, 29, 30: 39; 7. Exod. 4; 25: 19; 15: 20; 26: 21; 10. Lev. 12; 2, 4, 5, 7: 15; 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28: 18; 6 to 23: 19; 19: 20; 11, 12, 13, 14, 15, 16, 17, 18, 19, 20: 21: 22; 4, (last part.) Num. 5; 27, 28: 31; 18, 35. Deut. 22; 17, 20, 22, 23, 24, 25, 28, 29, 30: 23; 1, 13, 17: 25; 11: 27; 20, 21, 22, 23: 28; 30. Judges 3; 22: 11; 37, 38, 39: 16; 1: 19; 1, 2, 3, 22, 24, 25, 29: 21; 12. 1 Sam. 2; 22: 18; 25, 27: 19; 24: 20; 30: 25; 22, 34. 2 Sam. 13; to v. 17: 16; 21; 22. These poor creatures are afterwards imprisoned for life by the

rascal David: see 20; 3. 1 Kings 1; 2: see also v. 4, which I do not believe, from David's generally sensual character. He was a perfect beast in these things. 14; 10: 14; 24: 15; 12: 16; 11: 21; 21: 22; 46. 2 Kings 9; 8: 9; 37: 18; 27: 20; 18: 23; 7. Job 31; 1, 10: 40; 17. Psalm 71; 6: 73; 27: 106; 39. Prov. 3; 8: 7; 18: 9; 17: 23; 27: 30; 19. Solomon's Song 1; 13: 7; 1, 2, 3, 6. Isaiah 3; 17: 3; 24. A certain disease was formerly called a burning: see Philosophical Transactions. 4; 1: 20; 2, 4: 31; 22; 32; 11: 47; 2, 3; 56; 3, 4. Lament. 1; 17: 5; 11. Ez. 4; 12, 15: 16; 4, 6, 7, 8, 9, 22, 25, 26, 28, 29, 30, 33: 23; 3, 8, 10, 11, 17 to 21, 29, 44: 36; 17. Hosea 1; 2: 2; 2, 3, 5, 10; 3; 1, 2, 3: 4; 10, 11 to 14, 18: 5; 3: 6; 9, 10: 9; 14. Joel 3; 2. Amos 2; 7. Micah 1; 8, 11: Hab. 2; 15, 16. Mal. 2; 3. 2 Esdras 5; 8, 46: 16; 49. Tobit 2; 10. Judith 9; 2. Esther 14; 2, 16. Wis. 7; 2. Jesus 30; 20: Baruch 6; 29, 43. The whole of Susannah. 2 Macc. 6; 4. Matth. 19; 12. Rom. 1; 26, 27. 1 Cor. 5; 1:6; 9, 13, 15, 18: 7; 1, 9. At the time the Bible was translated into English, the word burn meant a disease: see Phil. Transactions. Phill. 3; 8. 1 Tim. 1; 10. 1 John 3; 9. Rev. 16; 15. I have left out ambiguous double-meaning expressions. We have not either the full truth in our infamously false translation: compare Deut. 28; 57, with the Douay, for example.

SECTIONS XLIX .- DREAMS .- One remarkable thing is, the Lord generally appeared to these people in the night, and often in dreams. It seems as if a dream was always considered a communication from God. Gen. 20; 3: 26; 24: 28; 12: 31; 11, 24: 40; 5, 8: 46; 2. Num. 12; 6: 22; 19: 24; 4: here we have the addition of the eyes being open. Judges 7; 13. 1 Sam. 3; 3, 15: 28; 6. 2 Sam. 7; 4. 1 Kings 3; 5. 2 Chron. 1; 7: 9; 2: see 3; 4. In both cases (Kings) it is said to be a dream, but not in either in Chronicles; hence we see how these matters are written as the same indifferently. So much for most of God's appearances. 1 Kings 19; 5. 2 Chron. 1; 7: Here Solomon talks face to face with God, yet in 1 Kings 3; 5, it is all a dream. Job 4; 13 to 17, &c.: 7; 14, 15: 33; 14, 15. Isaiah 1; 1. Jer. 23; 25, 27, 28, 32: 29; 8; 31; 26. Ezek. 1; 1: 40; 2. Dan. 1; 17: 2; 1, 19: 4; 5, 12, 19; 7; 1: 8; 1: 10; 1. Joel 2; 28. Micah 3; 6. Zech. 13; 4. 1 Esdras 5; 14: 2 Esdras 11; 1: 13; 1: 14; 42. Esther 10; 2: 11; 2, 4. 2 Macc. 15; 12. Matth. 1; 20: 2; 12, 13, 19, 22: 27; 19. Acts 9; 10, 12: 10; 3, 10. This dream is the foundation for admitting the Gentiles to the Christian religion:

see Matth. 10; 5: Acts 16; 9: 17; 9.

SECTION L.—BAD CHARACTERS.—I ground another argument on the notorious bad characters of some of the chief actors chosen by God. For example:—Noah dead drunk, Gen. 9; 21: cursing, v. 25. Abraham making his wife lie, Gen. 12; 13: lying himself,

v. 19, and 20; 2; an adulterer, 16; 4: 22; 24: 25; 6: most likely a murderer, 14; 15: has no faith and laughs at God, 17; 17: incestuous, 20; 12: a cruel monster, 21; 14. Sarah a liar, Gen. 12; 13: 18; 15: 20; 5: incestuous, 20; 12. Lot a drunkard, 19; 32, 34: incestuous, v. 33, 35. Jacob robs his own starving brother, 25; 31: has four wives or concubines, 29; 23, 30: 30; 3, 9: cheats his father-in-law, v. 37. Isaac a liar, 26; 7: 27; 19: sets God's name to a lie, 27; 20, 24: Rachel a thief, 31; 19: a liar. v. 35. Jacob's sons liars, 34; 13: murderers, v. 25: thieves, v. 28, 29. Reuben, semi-incest, 35; 22. Judah incestuous, or at best a whoremonger, 38; 15. Moses a murderer, Exod. 1; 12. Moses' father marries his aunt, 6; 20. Aaron a liar; images must be cast in a mould, 32; 24. Samson a murderer, Judges 14; 19: 15; 15: 16; 30: a liar, 16; 7, 11, 13: a whoremonger, 16; 1: a cruel man and a robber, 15; 4. Samuel a conjuror, I Sam 9; 19. Saul a liar, 1 Sam. 18; 17, 19: an attempted murderer, 18; 11, 17, 21: 19; 1, 8, 10, 11, 15: 20; 31, 33: a perjurer, 19: 6, 10: 26; 2. David a liar, 1 Sam. 20; 6: 21; 2, 13: 27; 10: a murderer of his protectors (allies), 23; 5: 27; 7 to 12: a rebel, 22; 2: 29; 8: a perjurer, 25; 22, 34: an intended robber and murderer, 13; 22: has innumerable wives besides whores, 18; 27: 2 Sam. 3; 3, 4, 5: 5; 13, 15 16: 1 Sam. 25; 42, 43: a thief, 26; 11: an intended murderer of his own countrymen, 29; 8: a murderer of women, 27; 9: ditto of a man, 2 Sam. 1; 15: an adulterer, followed by murder, 11; 4: 15; 17: cold-blooded murder, 21; 9: vile murderous revenge, 1 Kings 1; 6, 9. Solomon an assassin, 2; 25, 34, at the altar even: a liar from above and 1; 52: 2; 20: 700 wives and 300 whores, 11; 3.

Section LI.—Contradictions.—Gen. 1: 1: The Samaritan Pentateuch was in old Hebrew or Phænician; the Jewish copy was in Chaldee. We have only known the former two or three centuries. 1; 20, 21: Fowl, should be "flying thing," Cal Oph Canaph: see Lev. 11; 20, Haoph also. Hathananium Hagedolim, the great whales, is in Ezek. 29; 3, given as great dragons; it is Hathamim Hagadol. The Septuagint is as bad. 1; 29: Man is only here allowed to eat vegetables, but (9; 3) he is allowed to eat animals. God is immutable and consistent: yet after this he restricts some living things, (Lev. 11; 2.) 2; 21, 22: Here Eve is created, yet man was made male and female, (1; 27) and ordered to increase and multiply. 3; 1: A serpent is not a beast. nor can it talk. V. 3 contradicts 2; 17, where they are not to eat: but here they are not to eat nor touch. God does not forbid knowledge, priestcraft does. V. 7: Where did they get the needles? V. 8: God wants no cool times to walk in. The idea is absurd. V. 9: God who knows all things had no need to ask this question. 10: Adam was not naked, for (v. 7) he had made his apron. V. 11: God must have known they had eaten

and would not want Adam to turn witness against himself. V. 14: Serpents are not cattle, neither do they eat dust. V. 15: Serpents have no heels, and revelation is useless, unless plain. V. 21: No animals had yet been killed. Where did these skins come from? and who tanned them? without which they would soon stink. V. 24: What became of the woman? 4; 1: Abel literally means possession. In most languages the earlier names both of persons and places had literal meanings, as Heliopolis, "the City of the Sun;" Punjab,-Punj, five, ab, water,-"the five rivers," &c. V. 11: Here Cain is cursed, yet Moses would in God's name have killed him, (Lev. 24; 17: see also Gen. 9; 6.) V. 15: Who was to kill Cain, when only he, Adam and Eve were in existence? V. 17: Where did he get this wife? We are not told a word about this. V. 18: Where did Enoch get his wife? The history quite breaks down on this point. V. 26, latter part: This is nonsense. Cain and Abel had sacrificed long before. 5; 1, 2: Here is a complete contradiction of 3; 20. V. 6: In 1 Chron. 1; 1, these are called Sheth and Enosh. V. 27: Methuselah must have died, as we should say, prior to Feb. 17, or he would be drowned in the deluge. 6; 3: Several men have lived beyond this age in recent times; for instance, Parr and Jenkins. V. 13: This is not true. The earth was not destroyed. V 19: This is contradicted by 7; 2, and this again by v. 9 and v. 15. 7; 2: There were no laws for clean beasts till Moses gave them, nor was there a nation of Jews to require them till after Abraham's time. 8; 22, contradicted by 41; 30, and many other places. 9; 3: Here man is permitted to eat everything. Moses, from God, restricts him to certain animals, (Lev. 11; 2.) V. 6: Not true, (Ex. 2; 12: 2 Sam. 1; 15: 1 Sam. 15; 32, and dozens more.) V. 9: Why, then, were the Jews chosen to be God's people? 10; 5, contradicts 11; 9. V. 29: Joktan is the Arab Kahtan, whose son, Yarab, gave the name to Arabia, which is called Jezîrat al Arab, or the Peninsula of the Arabians. 11; 26, 35, contradicts 12; 4, if, as seems, Abraham does not go till his father's death, when he is 130 years old, and Acts 7; 4, makes it after his father's death. 12; 1: Here he is ordered to go, but 11; 31, he had gone before. 12; I to 4: Acts 7; 2: In the last it is before he went to Haran: in the first it is while he is there. V. 4: By 11; 26, Terah is 75 years old at Abraham's birth. He takes him to Chanan (v. 31) and dies, (v. 32.) Abraham is 75 years old when he leaves Chanan, after his father's death, who could only, therefore, be 150 years old, yet 11; 32, makes him 205. Chanaanite literally means merchant. 12; 3: Here the covenant is unconditional. 17; 2, &c. it is on circumcision; and (v. 14) the uncircumcised are to lose their souls, as if they could help it. 15; 5: Yes, Hipparchus catalogued 1022; Ptolemy, 1026. The telescope has enlarged the list, of

course. V. 13, and Ex. 12; 40, and neither are true, but 230. V. 18 to end: Here are ten nations: Josh. 3; 10, has seven: Deut. 20; 17, only six: Ex. 3; 17, also six: Ex. 23; 23, also six: 2 Chron. 8; 7, only five: Ezra 9; 9, only six. 17; 8: This is not true. They have not got it now, and never had the whole. for Tyre, Sidon, &c. were never taken by them. 18; 22, and following, contradicts Ex. 33; 20. 19; 1 and 5, also 15 and 16, contradict each other. The literal meaning of the word angel both in Hebrew and Greek is messenger. 22; 1, contradicts James 5; 15. V. 8: This is, we are told, a type of Christ Isaac was not killed, Christ was. Isaac was deceived by Abraham. Was Christ deceived by God? Isaac was willing; Christ, the reverse, (Matth. Christ is called God's only Son, (1 John 4; 9.) Abraham had other sons; and Paul (Heb. 11; 17) says an untruth. 25; 29: How could Esau assist in burying Isaac at Mamre, in Canaan or Hebron, when (26; 32) this was done before: see 21; 31. 27; 4: Yet he lives many years, (34; 5: 35; 27.) Jacob's sons were not born at the time of 27; 4. 29; 1 to 8: Here is a conversation, and nobody present but one man. V. 5: Laban is not the son of Lahor, but of Bethuel, (25; 20.) 32; 30: 35; 1, 7, 9, contradicts Ex. 33; 20: see Num. 12; 8: 14; 14: also, v. 30, Peniel is, v. 31, Penuel. 33; 16: He returns to Seir. 35; 8: Here is Deborah with Jacob, not Isaac, (see 24; 59.) 36;2: These names differ in 26; 34: and in v. 14, Korah is a son of Esau, but in v. 16, a son of Eliphaz. 37; 2: One of these wives is called a concubine in 35; 22. V. 10: Here is nonsense. His mother was dead, (see 25; 18.) 40; 8, 18: How could Joseph interpret the dream, if interpretation was from God? 49; 10: This sceptre departed at Schechem, (1 K. 12; 1: 2 Chron. 10; 1.

God repenting.—Gen. 6; 6 and 7: Ex. 32; 14: Deut. 32; 36: Judges 2; 18: 1 Sam. 15; 11, 29, 35: 2 Sam. 24; 16: 1 Chron. 21; 15: Jer. 26; 19: Judges 2; 18: Psalm 106; 45: Amos 7; 3, 6: Jonah 3; 10: Psalm 135; 14: Jer. 18; 8: 26; 13: 18; 10: 26; 3; 42; 10: Joel 2; 1, 3; Jonah 4; 2: Jer. 15; 6. God not repenting.—Num. 23; 19; 1 Sam. 15; 29: Jer. 20; 16: Zech. 8; 14: Psalm 110; 4: Heb. 7; 21: Jer. 4; 28: Ezek.

24; 14.

Exod. 2; 2: 4; 18: Moses's father-in-law had eight names: see vol. 1. V. 15: See 4; 9, and Heb. 9; 27. V. 19: Lawrence, in his History of Man, properly remarks that "All the animals being brought before Adam, in the first instance," and "of their being all collected in the ark," are, "zoologically, impossible." V. 22: The angels in Sodom did not reprove Lot for offering his daughter. 6; 3: He is Jehovah in Gen. 15; 7—26; 24. V. 15: Here and in Gen. 46; 10: Ex. 16; 35: Josh. 5; 12, &c. the Sept. has "Phænician," not Canaanite. 7; 12: I do not know what Horne can mean, but he declares (vol. 1, p. 209) that the

Egyptians worked no miracles. 8; 11, and 13, with 14. V. 18; How could they, when (v. 17) all the dust had already been turned to lice. 9; 6, 20: All are killed, yet some escape. 10; 13: The Sept. says a south wind. V. 19: The learned must explain where this was done for a west wind to blow them into the Red Sea. 10; 29: 11; 4: Where v. 8 shews it was Pharaoh he had spoke to. 12; 40: This is not true: see Gen. 12; 4. Here Abram is 75 years old when he left Haran. 17; 1, he is 99 years old. Verse 21: Isaac is to be born in Abraham's hundredth year: 25; 26, hence he has been from Haran forty. Jacob is born in Isaac's 60th year; this gives 100. 47; 9: Jacob is 130, this gives 230. 14;10: Sore afraid: compare Heb. 11; 27, and 1 Cor. 10; 8: see Num. 25; 9. V. 21: Niebuhr forded the Red Sea. At Al Kolsum, it was two miles broad. Diodorus S. says the Ichthyophagi had a tradition of a wind driving the sea out. 14; 19: 13; 21: 14; 24. Also if the host (28) were covered by the sea, how could they be seen on the shore? (31.) 13; 21: Compare John 1; 18: Ex. 33; 20, &c. The caravans always have a pan of fire by night and smoke by day. 16; 4, 8: God said nothing about flesh till v. 12. V. 14, 16: and the first contradicts itself, for putting it in a book was the way to keep up the memory of it. V. 35, 36: Horne admits these were not written by Moses; but who found this out? not the parsons. 16; 15: Manna drops from the thorns of the tamarisk tree in June, but if not cooked it gets maggoty in one day, hence, if the Jews gathered for two days, we have another miracle. V. 35: Moses could not know this, for he never entered Canaan, it is said, (see Josh. 5; 12.) 18; 6: 6; 20, where he takes his wife with him. 19; 11: 33; 20: See Ex. 22; 11: Lev. 5; 4: 19; 12: 24; 14, 16: Num. 20; 25, 8: 30; 2: Deut. 6; 13: 10; 20: and other places. 20; 1: See Acts 7; 53: Gal. 3; 19: Heb. 2; 2, where it is angels. V. 12: Compare Luke 14; 26. V. 14: Compare 2 Sam. 12; 11. V. 15: See Ex. 3; 22: 21; 6: For ever contradicts Lev. 23; 40, 54. V. 7: This is contradicted, (Deut. 15; 17.) 22; 11: Here oaths are commanded. 5; 4, they are forbid; so Matth. 5; 34, 35, 36, 37: James 5; 12. 24; 3, 4: He must have written such long commands on the mount, or he never could have remembered them, yet he comes down to write. 28; 43: For ever. Compare 1 Sam. 2; 31, and 7; 9, where Samuel is priest, and he is not of Aaron's house. 31; 17: Rested: see Phill, 2; 13. 32; 24, 28: The Koran refers to this, but has nobody killed. The Vulgate says 23,000 were killed. Jallalo'ddin, and other commentators on the Koran, say 70,000. We cannot have too much of a good thing. V. 35: This is sublime. They made what Aaron made. 33; 10: Ismael Ebn Ali says 70 people demanded to see God, were struck dead with lightning, and, on Moses's intercession, restored to life. The Koran says, "Then we raised you to life,

after ye were dead." V. 11, 20: Could there ever be a flatter contradiction? see 24; 9 to 11: Gen. 32; 30: and compare v. 2 and 14 with Mal. 3; 6: Job 23; 13. 34; 7: Here the sins of the fathers are visited on the children: see Jer. 31; 34. V. 14: See the absurd marriage nonsense, "with my body I thee worship." The worst form of idolatry is to worship a human being. 35; 3: No fires to be kindled on the Sabbath. How are infants to be fed, and the sick attended? 40; 15: Everlasting. Compare Heb. 7; 12, and the curse on the old priests, (Mal. 2.)

Lev. 4; 3: It is 25 in 8; 24. 6; 7: See Num. 5; 8, which adds a rider. 6; 13: Yet it has been out some time now, and also before the last conquest of Jerusalem. Either God's orders are something or nothing. Psalm 89; 31, 32, and Num. 15; 31. 11; 13, &c.: These unfortunate birds have been made to run the gauntlet in all shapes by translators. It is much better to give the Hebrew when uncertain. V. 16: The ostrich is, literally, the daughter of screaming; the techemes, the shaph, and the hawk. V. 17: Cus, cormorant, and ibis. The ibis and dog were sacred in Egypt, and naturally were the Jews detestation. 18: Teneshemith, pelican, and rechem. 19: The stork, anapha, hoopoe, and bat, (not a bird at all: where is the inspiration here?) V. 22: Arba, solam, hargol, and hagab. 13; 2: This horrible disease still exists in the east, and was a fruitful source of death in our own country, not long ago, when lazar or leper hospitals and houses of seclusion were common, the unfortunate sufferers being necessarily secluded on account of its infectious nature. Its Mosaic name is Tsarath; it is the Elephantiasis of the Greeks, and the Das Fil, a corresponding term, of the Arabians, who also call it al Juzam, or the Jews' disease, with which people, the Arabians have always been at feud. The Das Fil, however, is not the real Elephantiasis, or leprosy, but a disease known among the blacks, in their own country and the West Indies, by the term elephant leg. The Douay Bible gives a better translation of this than the English one. In this country, and Europe generally, it was mostly fatal. Many medical writers now think it analogous to what we call secondary symptoms; but these are not contagious, which the leprosy is. V. 30: Netek may be a scull, but it and the Beheck, or Bohak, are now very uncertain. 18; 20: 20; 10, with John 18; 11. 19; 13: Compare this and Ex. 20; 12, with Ex. 3; 22. 19; 18: The Canaanites were the Jews' neighbours 40 years. 19; 27: The priests of Isis shaved all the hair from the head, (see Synesius,) and the Protestants now consecrate churches to saints, and in the words used by the Pagans. We have templum and divus, or saints, and God is Optim Maxim: so the early Roman emperors were Pontifex Maximus. 20; 21, and Gen. 38; 8. 21; 14: This is not very gallant of Moses, to put a widow, the most distressed of women, on the same footing as a harlot. 24; 17: Ex. 20; 13:

and Lev. 24; 23. 25; 46, 10: 26; 19: and Deut. 28; 23. 26; 18: This whole chapter is a full comment on these being God's chosen people. Crimes not known would not be forbid. The New Testament is as bad, or worse. 26: 29, and Deut. 28; 53, 57: These are safe things to prophecy, they often happening at sieges. The Jewish writers have recorded cases: Jer. 19; 9: 2 Kings 6; 26, 29. 27; 29: Cheled, Mousa, and Tzeb. Geddes calls the last a land crocodile. The first is most likely the mole, but then it and the next are quadrupeds, not reptiles, which, in the English version is translated creeping things. V. 32: Gar de

la Vega says (1; 5) the Peruvians gave one-third.

Num. 1; 49: 3; 15: As well as the contradiction, here is God changing his mind, as is also the case with Ex. 13; 2: Num. 3; 40:8; 17: 18; 15: 22; 29. Again, Ex. 13; 2, the beasts, with Num. 3; 45, God does not change. 2; 14: Reul is Deul in Num. 1; 14. By 3; 22, Gershonites, 7,500; v. 28, Kohathites, 8,600; v. 34, Meranites, 6,200; total, 22,300. Yet v. 39 only gives 22,000. 8; 24: Here we have twenty-five and fifty, but 4; 23, is thirty and fifty. 11; 16: Here God tells Moses what to do, but Ex. 18; 13, &c. Jethro tells him what to do. V. 34: Those who lusted are killed, but (v. 10) every man lusted. 12; 2: see v. 8. These stories are just like Mahomet's; the punishment of the heavy sin is light enough. Not so the poor fellow who picked up a few sticks on the Sabbath, (Num. 15; 36.) V. 4: This is curious, when they carried so many cattle out of Egypt, (Ex. 12; 38.) 14; 6: see 13; 8: he is there called Oshea. V. 12: Not true never done. V. 23: Does God swear falsely? See also v. 30, and 34, where is the same thing. V. 24: Joshua entered it, and Eleazer, (Num. 34; 17: Josh. 17; 4—14; 1) and Phinehas, (Josh. 22 13.) See also Num. 14; 30. 16; 32: This is a strange story. First we have (v. 5) "to-morrow." Why not at once? because, whether by a mine or the subterranean fires used at the last siege of Jerusalem, as Josephus informs us, to demolish towers, there was time necessary to make preparation. V. 2 tells us they were princes. It is impossible to get the meaning of these words now. The head of each tribe would only be a prince, strictly speaking. V. 27: What tabernacle is this? see v. 19: it is a regular mess altogether. In v. 2 they are called princes; in 35, men. See 17; 6: where there are only twelve. 18; 15, contradicts 3; 12, 41. V. 21: Tithes. 19; 9, 17: Quite incomprehensible. Jerusalem was about 115 miles from Dan. How were sinners at Dan to go to Jerusalem to get these ashes? and what would have been the size of the country by this time if they had not been captived and dispersed? Without taking the absurd rate of increase of Jacob's family of seventy to the time they left Egypt, they would now have been a great nation, requiring a country a hundred times larger than Judea. 21; 3: Here the Jews are in Canaan, or they could not

destroy the cities of that land; yet 20; 12, they were not to go in it till Moses died. Og is not a giant here, but he is in Deut. 3; 11. Horne admits Moses could not have written this; but who made the discovery? Not the parsons, as we have elsewhere said. V. 35: Here Og is killed after nearly all the law is delivered; whereas Moses only begins delivering the law (Deut. 1; 5) after he had killed Og, (v. 4.) 22; 5: Balaam foretold two Messiahs; one has been David, the other is to come. V. 22: What causes this anger? see v. 20, and Mal. 3; 6. 22; 32. 23; 21, and Gen. 25; 31: 29; 23: 30, 37: Here Jacob first robs his starving brother, has four wives or concubines, and robs his father-inlaw; and of the Jews' perverseness it is useless to quote, for no farther back than 20; 12, they are so bad that the whole generation, and even Moses, their leader, is not allowed to enter it. 24; 13: Called Zohar, Gen. 46; 10: and Zorah, 1 Chron. 4; 24: V. 25: That is, said a rabbi, "he went to hell." 25; 6: If this was wrong, how came Moses to have a Midianite woman himself? (Ex. 2; 16, 21.) Josephus says Cosbi was Zimri's wife. 25; 9: 24,000: see 1 Cor. 10; 8, 23,000: compare c. 26; and 25; 9: and Psalm 106; 17. 26; 12: Nemeul; Gen. 46; 10, Jemeul. V. 24: Jashub is called Job, Gen. 46; 13: and v. 16, Ozni is Ezbon in Gen. 46; 16: and v. 42, Shuham and Jethro are in Gen. 26; 21, 23, Hushim and Jether. 27; 14: We have no rebellion by Moses, Ex. c. 17, it is the people who rebel. 30; 2: Oaths are here allowed: see Matth. 5; 34, where you are told not to swear at all; also v. 36, and 23; 16, 18, 20, 21, 22. See Num. 30; 5, 8, where women's oaths go for nothing. Fine morality this. 31; 7 to 17: Compare these horrible murders with 33; 55, where all required is to drive them out, not murder them. See Deut. 7; 2, where they are told to butcher every human being, and with this command what is the use of v. 3? 32; 12: Not true; Eleazer went into Canaan. 32; 40: Machir must have been dead long before, (Gen. 50; 23.) 33; 35: Jonathan's Targum says Cerac Tarnegola, the "City of the Cock." Tarnegola is Chaldee, Geber is Hebrew. The Jerusalem Targum says it was at Cesarea. 34; 4: The Jerusalem Targum says, "over against the mountain of iron." V. 7: This cannot be the Hor where Aaron died, be it what it may. V. 9: This is Arsenain in the Vulgate, and Asernain in the Alexandrian: the Douay has Enan.

Deut. 1; 1: This is absurd. How can Moses be at Jordan and the Red Sea? It is complete nonsense through mistranslation. V. 15: This contradicts 11; 16, where only seventy were taken, while this would require a host: see also Ex. 18; 25: and Moses here takes them (v. 13); but in Ex. it is at Jethro's suggestion, and Num. 11; 16, it is by order of God. V. 35: Does not God regard his oath. V. 36: Caleb only; not true. Joshua, Phinehas and Eleazer enter it. The first is given, only two verses on, as going

there. V. 42: See Num. 14; 41, where Moses says it is not God. 2; 3: This is quite new matter, not before mentioned: see Num. 14; 25. V. 9, 11: Evidently not written by Moses; nor 33; 1. V. 23: The Sept. has "the Cappadocians going out of Cappadocia." V. 30: See Num. 21: 21, &c., where the Lord says nothing about it. 3; 9: Compare Gen. 14; 7, and 2 Chron. 20; 2. V. 10: If all was taken, how comes (2 Chron. 12; 26) Joab to take Rabbah. V. 11: Moses never wrote this, for Rabbah was not taken till 2 Sam. 12; 26. 4; 26, 27, contradict each other, for if destroved, they cannot be scattered; and v. 26 contradicts truth, for the Jews are still alive; and v. 31 contradicts 26 again. 5;5: This is absurd: how is a man to show a voice if it means Moses spoke? It contradicts 4; 12. V. 9: See note to Deut. 24; 16. V. 22: Added no more: see v. 28 to the end, where he adds a deal more; and see Ex. 20; 22, where what he adds is very different. Compare also v. 20 with Ex., remembering that these commands were written by God, (Deut. 5; 22.) 7; 2: Compare Psalm 145; 8, 14, 16: 33; 5: Micah 7; 18: 1 Cor. 14; 33: Matth. 10; 34: Ps. 145; 9. V. 3: This is absurd; if v. 2 is fulfilled, v. 3 cannot happen; and what is the use of these two commands? They were both broken; and if they had not been, Christianity would never have been seen, for Christ is descended from the Jericho harlot, who was saved and married to a Jew, in utter defiance of these commands, and also from the Moabitess Ruth. V. 5, 6: As to the sins of these people, in Dinah's matter they behaved far more honestly than the Jews, Gen. 34. V. 6: Acts 10; 34, compare Ezek. 18; 29. V. 19: This is nonsense, they were all dead who saw these things, except Moses, Joshua, Caleb, Eleazer, and Phinehas, who alone came into the promised land. 11; 4: Clay. This is nonsense, men are only killed once. 10; 7: These do not agree with Num. 33. This says they went from Buroth to Mosera; that (v. 33) from Mosera to Buroth; this makes Aaron die at Mosera, Numbers (v. 28) at Mount Hor. 12; 15: Here they may kill and eat where they like: see Lev. 17; 3, 4, they are to kill everything before the tabernacle, which, for a great nation, was an impossibility, and Moses must have been shortsighted here, and the whole was not thought of, for the ark lay nearly neglected, till David brought it up to Jerusalem. V. 18: Here the tythes are eaten by the people, and so in v. 27; but Num. 18; 24, by the priests. V. 21: Not mentioned before. 14; 13, forbids glede to be eaten: Lev. 11 does not, but allows four insects to be eaten: Deut. does not. The word for vulture is here Roah Suing. In Lev. 11; 14, it is Doah, which means flying. 15; 4, contradicts v. 11. 16; 1: By night is not true: see Ex. 12; 22. 18; 18: Here the writer calls Moses a prophet; yet Ex. 7; 1, Aaron is made the prophet. V. 22: Here, if the thing comes not to pass, the prophet is a false one; but in 13; 2, the false prophet brings the thing to pass, and there is no knowing whether he is false or true. 19; 2: Three cities; Num. 35; 14: six. 20; 11: See Num. 31; 17, and Deut. 2; 34, where all are killed. Num. 33; 55, requires them to be driven out: Deut. 20; 11, keeps them in as slaves, or (13; 14) kills them. So in 20; 16. V. 14: Here the spoil is to be kept; but 13; 16, it is to be burnt. 21; 19 contradicts v. 24, Lev. 24; 20, and Deut. 19; 21. V. 23: Hanging includes crucifixion: see Luke 23; 39: Acts 5; 30: 10; 39: so that by this law of Moses, Jesus is cursed of God. 23; 3: But David and Christ were descended from Rahab, the Jericho harlot, and Ruth, the Moabitess, for (Matth. 1; 5) Salmon begat Boaz, from Rechab and Ruth; and Ruth 3; 21, Boaz begat Obed, and Obed begat Jesse, and Jesse begat David, all against this law, which we are never told is for men only; besides which, two positive commands of God to Moses are broken, in saving Rahab and marrying her to a Jew, (Deut. 7; 2, 3:) and Solomon is born of an adultery, (2 Sam. 12; 24,) and perhaps a Hittite. Michælis (Comment. vol. 2, p. 233) says Ammonites and Moabites were utterly excluded from being citizens. V. 4: Balaam did not curse the Jews: see Num. 24; 2, &c. V. 13: This was not in the first law: see p. 185 for the whole. Man, it appears, requires a revelation from heaven to instruct him in that which a cat performs by instinct. 24; 16: Flat contradiction to 5; 9: Ex. 20; 5: Deut. 27; 18: 28; 32, 41: see 2 Kings 14; 6: 2 Chron. 25; 4. Compare 2 Sam. 21; 6 to 9. 25; 9: This, from an old Latin word, Levir, a husband's brother, is called the Levirate law. Here is an absurdity, a man who, in the face of all the people, refuses to obey the orders of God, meets with this insignificant punishment, while a man, for picking up a few sticks on a Sunday, is killed, specially by God's order: see Num. 15; 36. 25; 13: Literally "a stone and a stone." Stones were used for weights. 28; 23: Here we have a brass heaven and an iron earth; but in Lev. 26; 19, we have a brass earth and an iron heaven. V. 27: Never done; not true: so also of v. 35. V. 46: Here is a flat contradiction of the preceding verse, where the Jews were to be destroyed; yet here these curses are to be on them and their seed for ever, at which rate they are never to return to their land; and in v. 48, 51, 61, 63, they are destroyed again; whereas, in v. 64, they are not to be destroyed, but scattered over all the earth, and made by God to break his own laws. 30; 3: Here again they are only scattered, and to return, while 30; 18, they are to perish: so Josh. 23; 16. V. 49: Did Shalmaneser or Bakht Nasr come from the ends of the earth? V. 50, for favouring the young: compare Dan. 1; 4,5. V. 64: When was this fulfilled? The Jews never worshipped Jehovah better than in all their captivities to the present day. V. 68: How could they be sold if nobody would buy them? Did Shalmaneser or Bakht Nasr ever bring them back in ships? 29; 2: This is nonsense; they had wandered (v. 5) in the wilderness forty years, and those who saw these things were all dead, except a few, as ordered, (Num. 14; 29: 32; 11, 12.) 32; 26, 27: Here God is made to break his word, nay, his oath: see 29; 13, 14, 20. V. 41 contradicts all which go before it. V. 42 contradicts 3; 27. 33; 6: Simeon is also blessed in the Codex Alex. Some Greek copies read, "May Reuben live and not die; but may Simeon be few in number." V. 10 contradicts Ex. 33; 20. V. 23: Napthali was quartered in the north. 34; 1: Mount Nebo is (Num. 27; 12) Abarim and (Deut. 3; 27) Pisgah: see also 32; 49. V. 5: "This last chapter of Deut." "was written by Joshua, or some of the prophets," (Douay.) V. 7: This contradicts 31; 2. V. 39: Laying hands on Joshua (34; 9) is the origin of consecration. 36; 9: Joshua is called Hoshea in 32: 44.

in 32; 44.

Joshua 1; 8: Here Joshua is to meditate on the law night and day; but by Deut. 31; 10, it was only to be read every seven years. 2; 14: Here, with an utter disregard to God's commands, (Deut.

2; 14: Here, with an utter disregard to God's commands, (Deut. 7; 2) these people do make a covenant with this harlot, which Josh. 6; 22, confirms. Also, by Matth. 1; 5, this harlot must have been married to Salmon, against Deut. 7; 3, so that three of God's commands are here broken: first, sparing her and all her family's lives; making a covenant with her, and marrying her; and from this harlot we derive David and all the succeeding Kings, and also Christ, and the woman, or perhaps her race (6; 25) is still among the Jews. 3; 10: Here there are seven nations: so Josh. 24; 11; 9; 1, only six: so Ex. 23; 23: so also Deut. 20; 17, and Josh. 12; 8: while in Gen. 15; 19, 20, 21, we have ten; and Ex. 23; 28, only three. 5; 14: Matthew Henry says this was Christ; Pater Patrum says it was Michael, and with some reason, he refers to Dan. 10; 21. 7; 18: The law required two witnesses, yet Achan was killed on his own confession only, and the Mishna declares this a single exception. Aquittals were never reversed in Jewish law, but verdicts of guilty always were, if fresh evidence arose. The eye for eye law has always been commuted for money, except in cases of murder: for example, if a man with one eye put out another man's eye, and had his own put out for it, he would be blind, which would not be so with a man with both eyes. 10; 13: The writer would not appeal to Jasher, if it was not better authority than his own word; yet this book is lost. Milman thinks it was a book of lyrics, (174.) V. 14: God hearkened to Moses' voice, Ex. 17; 4,5: 33; 17: Num. 11; 18; 12; 13: 14; 20: 21; 7, and among other places: and so he did to David, 1 Sam. 23; 1: and to Sampson, Judges 16; 28: so that the contradiction is complete, both before and after. 11; 22: This is not true, for Tyre, Sidon, and other places, were

never taken, nor was Jerusalem till David's time: see also 13; 1:

13; 13: 15; 63, where it is plainly stated they could not drive out the Jebusites. Here the Lord fails, for he ordered all to be driven out in some places and killed in others; whereas (16; 10) neither of these commands are kept. Here he fails again, 17; 12. 12; 23: The Sept. says "the land of Galilee." 19; 29: Tyre was furnished with cedar houses, containing furniture of precious wood and sculptured ivory, before the Jews knew how to build David borrowed from them the workmen who built his There is no accounting for taste: Laborde, who travelled in this and other lands, says of the palm trees, in one place, "Their brilliant foliage deprived of all picturesque effect by being intermixed with our newly-imported anvils, forges, and bellows"!!! C. 21: These last verses contradict all the above, for here they conquer all: so 23; 9. 21; 36, 37: The Douay has here Bosor. Misor, Jaser, Jethson, and Mephath; it says Misor and Bosor are the same, but Jaser is repeated v. 27. 22; 8: Yet Achan (7; 25) is barbarously murdered for this same thing,—having the Canaanites' property in his possession. 23; 10: Here one man is to chase 1000, yet see note on 11; 22, and 7; 5, where they are beat. V. 12; he must have known they did so; see the note to 11; 2. V. 14: Not true: see the note to 11; 22, and 7; 5, where they are beat; see also Josh. 13; 1: Judges 2; 20, 21. 24; 12: Here we are told hornets were sent to help the Jews; and (Ex. 23; 28) this is promised beforehand. Deut. 7; 20 says the same. Now in the history in Joshua there are none of these hornets, but murder, by fire and sword, together with hail stones sent by God. goes through the whole piece. V. 19: Not true; God repeatedly forgave them. V. 27: Here is a contradiction to common sense, a stone hearing. V. 33: The priests had no cities given them in Ephraim: see c. 21. Horne says this book was written before 2 Sam.: see Judges 9; 53, and 2 Sam. 11; 21; and it must have been before David took Jerusalem, 2 Sam. 5; 6, and Judges 1; 21. It has been attributed to Ezra, Phineas, Ezekiel, Hezekiah. Jeremiah, and Samuel.

Judges 1; 1: This Shepher (Shophtim in the Syriac and Arabic) is called "The book of the Judges of the Children of Israel." The Septuagint merely calls it Krilia, Judges. V. 8: Jerusalem was taken 370 years after, by David: see 2 Sam. 5; 6: 1 Chron. 11; 4: also Judges 1; 21. V. 16: The Kinites are settled in Judah; in 4; 10, 11, 17, we have them far north, in Naphthali. V. 19: Here is an absurdity. What were chariots of iron to the power of God? and the Sept. says quite the reverse. "Judah did not possess Gaza, nor the coasts thereof," and so through the verse. Whichever is right, the Jews did not ever possess the land promised them, in utter contradiction of Joshua 23; 14. These chariots of iron are mentioned Joshua 17; 16, 18. The words are Ki lo lehorish, "there was no overcoming," not "he could not drive out."

See also Mark 10; 27, for a flat contradiction as the words stand. See also Judges 18; 1, 2, 3, 21, 23: 19; 11, 12. V. 21: Why were these people not butchered? see Deut. 20; 13, 16: Num. 33; 55: Deut. 7; 2: 3; 6. V. 27 to 31: All this is done in utter contradiction of God's commands, as we are told: see Deut. 13; 16: 7; 2. Who is Asher? v.31. 2; 1: Here, instead of God, his angel does all this: one of these things must be false. Lightfoot says this angel was Christ; the Jews say Phinehas. See Gen. 17; 8, and Heb. 3; 11, 19. V. 13: Ashtaroth, Astarte, or the Syrian Venus, is the only person called Queen of Heaven: (Jer. 44; 17, 25: Baruch 4; 43: Herodotus Clio, 199, &c.) The scallop shell, the badge of the Palmer, was the emblem of this goddess. 3; 3: All the Canaanites-not true: Jericho was in Canaan, and its people were butchered, (Josh. 6; 21:) so were the people of Ai, (Josh. 10; 25:) see also v. 6, where another command is broken. V. 15: Mincha, a present, is the word used for an offering to God. V. 31: This contradicts common reason, and these round numbers and guesses (like v. 29) shew the whole to be human writings. Inspired writers could have given the exact numbers. 4; 4: Deborah prophesied nothing that we know of. V. 11 contradicts Exod. 18; 5. 5; 12: They were all killed, 4: 16. V. 26 contradicts 4; 21, which says nothing about cutting off his head, and Carpenter says this does not appear. 6; 11: Here it is an angel, and so in v. 12, but v. 14 and 16 it is God; yet v. 20 and 21 it is an angel again: see also v. 22 and 23, which confuses it more, for it is nowhere said to be death to see an angel. 7; 3: Gideon is not on Mount Gilead, but on the other side of the Jordan, and he crosses it, (8; 4.) 9; 5, contradicts itself: only 69 were killed; yet, v. 18 70 is again named, and in v. 24 and 56. 10; 4: Havoth jair is the villages of Jair. See Num. 32; 41. V. 6: This is not the Syria near Palestine, but the Mesopotamia of the Greeks. 11; 1, 10, 11: See Deut. 23; 2. V. 26: Here first (Deut. 2; 14:) it was 38 years after leaving Egypt before they passed Zered, and it was after this, (Deut. 1; 3) viz. forty years, that (24) they are told to take land; add to this 300, and the text gives 340, for the date at that time. Carpenter's Chronology gives the passage from Egypt in the year 2513, hence Jephthah spoke this in the year 2853; yet Carpenter gives this as 2816, or thirty-seven years too soon. V. 15: See Joshua 13; 25. 13; 3: Here it is an angel of the Lord; v. 6, a man of God like an angel of God; v. 8, a man of God; v. 9, the angel of God; v. 10, a man; v. 11, a man; v. 13, the angel of the Lord; v. 15, the angel of the Lord; ditto, v. 16, 17, 18, 20, 21; v. 19, an angel. Which of these is the truth? In v. 16 he is a corporeal being, talking of eating; in v. 20 he is incorporeal, rising in the air, (and why in the smoke?) but v. 22 beats all this; he is there called God. V. 4: Mary was not told this. V. 5: Not true; a razor did come on his head, (16; 19.) V. 19: Manoah was not a

priest. Uzziah was struck a leper for interfering with the sacrifice, which should have been offered at Jerusalem. 14; 14: For strong the Syriac and Arabic have bitter. V. 15: Here is an absurdity; the wife is only asked to do this on the seventh day of the feast, yet (v. 17) she is weeping all the seven days, which could only be if she had been asked on the first day instead of the seventh. V. 19, and 13; 24: see Gal. 5; 23: Ps. 145; 9: 5; 6: Matth. 10; 34. 15; 19: The name of the place was Lehi, (9; 14) which also is the name of a jaw bone. 16; 14: The pin was the implement which in weaving beat home each thread of the warp. 17; 7: How can a Levite be of Judah and live in Bethlehem, which is not a Levite city? 18; 29: see Joshua 19; 47, and Gen. 14; 14: where Dan is spoken of. Samson died 2887, and Moses 2553; hence he is made to speak of Dan, although it is here not named till 334 years after his death. V. 30: Manasseh in Hebrew here has the letters Min set over its head. Some rabbins say this shews it should be left out: then Manasseh is Moses, and the Levite is his grandson. Moses had a son, Gershom; the Vulgate reads Moses: see the Douay. 19; 12: Jerusalem is called the "City of a stranger;" yet (1; 21) the city is taken, although the inhabitants were not driven out. 20; 4: see 19; 1. If she was his concubine, why is he called her husband? This looks much more like carelessness than inspiration. V. 21: Where is God's justice here? Sodom, for the same crime nearly, is utterly destroyed, while Gibeon triumphs and murders God's chosen people. V. 28: Eleazer dies, (Josh. 24; 33:) his age is not stated, nor is Aaron's. When his sons are enumerated (Ex. 28; 1, or 6; 23) Phinehas is a man; by Num. 25; 7, 8, 11, before the Jews enter their land, Joshua governs them many years, so that Phinehas must have been about 400 years old; and if it is another, (see 1 Sam. 1; 3) the not saying so bespeaks gross neglect, not inspiration, for he is traced to Aaron.

3; 8: is 8 years 8; 28: is 40 years 12; 9: is 7 years 11: ,, 40 ,, 9; 22: ,, 3 ,, 11: ,, 10 ,, 14: ,, 18 ,, 10; 2: ,, 23 ,, 14: ,, 8 ,, 30: ,, 80 ,, 3: ,, 22 ,, 13; 1: ,, 40 ,, 4; 3: ,, 20 ,, 8: ,, 18 ,, 15; 20: ,, 20 ,, 6; 1; ,, 7 ,, 12; 7: ,, 6 ,, 330 ,,

21; 1: Here they will not intermarry, yet (v. 3, 6) there are none to marry, for they are exterminated; still (c. 27) they want wives for them, and (v. 10, 11, 12) obtain them in a truly diabolical manner, and the tribe which was (v. 3, 6) destroyed, is furnished with wives and goes on again.

Ruth.—Tradition says Ruth was daughter of Eglon, King of Moab, and Boaz was Ibzan, (Judges 12; 8.) Henry says Ibzan lived 200 years after Eglon's death: it is not so much. Forty, Judges 5; 31: seven, 6; 1: forty, 8; 28: twenty-three, 10; 2:

six, 12; 7. One is not given. 1; 11: The Talmud says Naomi told Ruth she could not go to the theatres, as among the Gentiles the Talmud forbids this, and on Lamentations makes the Jews say to God that they never entered them. What was the use of them then? There will always be this difficulty in dates: Horne says David was born 360 years after the siege of Jericho, yet only three people intervene. This book has been assigned to Samuel, Hezekiah and Ezra. 1; 22: This is wrong: Ruth could not return, having not been there before. 2; 1: The Chaldee is "mighty in the law," not wealth. Boaz was the Goel or "redeemer" of the mortgaged estate. The Chaldee says Ruth was told by the spirit of prophecy, that six of the most righteous men of the age should descend from her, David, Daniel, his three fellows, and the King Messiah. 4; 8: The Chaldee says it was the glove of his right hand.

1 Sam. 2; 5: Here seven are spoken of, but in v. 21 only five, which, with Samuel, only makes six. V. 30: Here the promise of that house to be priests for ever is annulled. God does not break his word; and as he could foresee all this, he would only have promised the thing as far as Eli. But the fact is, Samuel tells a wrong story; the priesthood was divided: see 14; 3. 8; 11: Here God is made to speak against kings, yet (9; 16) he selects one expressly to save Israel, and (10; 6) he is made a prophet and God's spirit is to come on him; yet (12; 17) the Israelites are sinners for asking for one. 9; 21 contradicts 9; 1, where Kish is called a mighty man of power. 12; 11: It was Gideon and Samson: see Judges 7; 1. 14; 13: Here the armour-bearer has a sword, but (13; 22) not a soul but Saul and Jonathan has any. Saul would not be likely to have his far from his side, beset as he was. 14; 22: Here we have Israelites going to battle without arms, (13; 22;) for if those who went with Saul to fight had none, it cannot be supposed that those who ran away had. 15; 1: What character is Samuel in here? By 2; 27 and following, the priesthood is to depart from Aaron's house. V.31 points out that the house shall be destroyed; yet v. 36 says, every one shall beg from Samuel, the new priest, whose house is to remain for ever: yet (14; 3) we have a descendant of Aaron not begging, but acting as a priest, and having charge of the ark, (v. 18) and Samuel, all through this 14th chap., a stirring and eventful period, does not make his appearance. V. 3: Compare Ex. 20; 13: Gen. 9; 6: Acts 17; 26: Deut. 7; 2, 3: 23; 3: Hos. 13; 16: 1 Cor. 14; 33: Matth. 10; 34: Ps. 145; 8: Micah 7; 18. V. 18: The Lord said nothing about sinners, see v. 2, nor about consuming. 16; 7: Here is one thing, and 10; 23, we find another. In one, God selects the tallest man and does not foresee he would sin, but when he does, dethrones him. In the other, he does not choose the tall man, does not foresee he will turn out a worse sinner than Saul was to this time, and when he has proved

himself a worse, he does not dethrone, but protects him. V. 18: David, a mighty, valiant man and a man of war, who was (v. 11) a peaceful shepherd, and in 17; 33, is but a youth, (v. 39) seems to have been so unused to arms that he cannot wear them. The excuse he makes, of not having proved them, is silly: any arms would be better than none. In 16; 19, Saul sends for David, and (v. 31) he made him armour bearer, and he lives with him some time; yet in 17; 55, he does not know him, nor does Abner, and in v. 58, Saul asks him who is his father, to whom (v. 16, 19, 22) he has twice sent. Horne thinks the last ten verses of this chapter ought to be between v. 9 and 10, chap. 18. 17; 25: Josephus says 600 heads, the Syrian and Arabic, 200 foreskins. A lion and and a bear; yet (v. 35) it is but one animal. V. 48: Here David is first (v. 45) so near, that he is speaking to Goliah; then Goliah "came and drew nigh;" yet David has to run to get into slinging distance. V. 51: David kills Goliah twice; once here with a sword, and once in v. 50 with a stone. V. 55 to the end: see note to 16; 18. 18; 10: How can an evil spirit be from God, and what is here the meaning of prophesying? see also 19; 9. 19; 13: Josephus and also the Sept. call this pillow a goat's liver, which by its motion imitated breathing, as the former tells us. The Hebrew word is Cebir, but its meaning is lost. V. 20: Samuel, the founder of the schools of the prophets, contradicts Moses, (1 Sam. 15; 22.) David also, who had been educated in them, says the same, (Ps. 40; 6:) see also Isai. 1; 11. V. 25, and 10; 11: The saying is derived from two long separated times. 22; 18: Josephus says, 385; the Sept., 305. Nob was not a priests' city: see v. 19: Josh. 21, &c. 23; 13: The Sept. and Josephus have only 400 here. 28; 7: How many wretches have been burnt to support this part of the divine mystery! The British Solomon in his Dæmonology says, "they ought to be put to deathe by the law of God. Q. 'But what kind of death, I pray you?' A. 'It is commonly by fyre.' Q. 'But ought no sex, age, nor rank to be excused?" A. 'None at all.'" V. 13: Gods; while (v. 14) it is only an old man. V. 18: He is to die for not killing Agag: see 1 Chron. 10; 13, where he is killed for the witch affair. 31; 2: Here Jonathan is killed, but (23; 17) he is either to be second officer when David is king, or to reign as king after him. V. 12: Burnt: see 1 Chron. 10; 12, buried; also 2 Sam. 2; 4, 5.

2 Sam. 1; 10: This totally contradicts 1 Sam. 31; 4, 5, where Saul is dead; and see 1 Chron. 10; 4, 5, where there is not a word of this Amalekite. 2; 3: Here is a son of Saul alive and made king, yet (1 Sam. 28; 19) they were all to die, and (1 Chron. 10; 6) all his house fell. 3; 15: Phaltiel; 1 Sam. 25; 44: Phalti. V. 30: Here two killed him, but in v. 27, only one. 5; 7: Here Jerusalem is taken, although Joshua took it, (Joshua 15; 63); and God promised to drive out the Jebusites, (Ex. 33; 2: 34; 11); yet

(Judges 1, 29) they could not be driven out. V. 11: This happens before the ark is fetched; see 6; 2: but in 1 Chron. 14; 1, it is after it; see 13; 2: V. 25: Geba; 1 Chron. 14; 16: Gibeon. 8; 1: Mothegammah; 1 Chron. 18; 1: Gath. V. 3: Hadadezer; 10; 19, and 1 Chron. 18; 3: Hadarezer. V. 4: 700 horsemen, or 1700; 1 Chron. 18; 4: 7000 chariots; and the verse contradicts itself: How could he hough all the horses if he reserved An Irishman might make such a blunder, but not an inspired writer. V. 7: More plunder, and also v. 8. For taking plunder at Jericho a man was killed. V. 8: Berah and Berothai; 1 Chron. 18; 8: Tebhath and Chun. V. 9: Toi; 1 Chron. 18; 9: Tou. V. 10: Joram; 1 Chron. 18; 10: Hadoram. V. 13: David; 1 Chron. 18; 12: Abishai. 17: Ahimelech Seraioh; 1 Chron. 18; 16: Abimelech Shavsha. 10; 16: Shobach; 1 Chro. 19; 16: Shophach; 18, Shophat. Here is fine inspiration. V. 18: Men of 700 chariots and 40,000 horsemen; 1 Chron. 18: 7000 chariots and 40,000 footmen. 11; 4: Here is foul adultery; and when the woman is with child, David sends for her husband from the wars, that he may go home so as to think it is his own, (v. 8); and when he will not go, he makes him drunk, (v. 13) in hopes of his going, and then (v. 15) endeavours to have him murdered, which is done, (v. 17) and he then (27) takes his wife, although he had many before, (the number is not given) besides whores; and from this adultery comes Solomon and Christ, adultery being punishable with death, (Lev. 20; 10.) The law strangely sleeps sometimes, yet is ferocious at others, as in the case of Uzziah, and the man gathering sticks on the Sabbath. V. 21: Jerubbesheth; Judges 9; 1: Jerubbaal. 12; 11: God here contradicts himself. "Thou shalt not commit adultery;" yet here is God causing adultery to be committed. V. 14 contradicts Deut. 24; 16:2 K. 14; 6: 2 Chron. 25; 4. V. 24: Here the Lord, having killed one son of this adultress and probably heathen, for her husband was a Hittite, loves the next, and afterwards advances it to high glory. Where is the consistency of the Almighty? V. 26: Here is an absurdity. Joab takes the city, yet (v. 29) it is David who takes it. V. 30: This cannot be true; a crown weighing nearly 114 lbs. in gold, besides the weight of the stones. 15; 7: Forty years after what? David was only king forty years: see I Kings 2; 11. Josephus says four; so does the Armenian from the Sept. V. 8: Geshur, or Hebron, is not in Syria, but is south of Canaan, while Syria is north: see Judges 1; 10, where Hebron is spoken of (v 9) " in the south:" 1 Chron. 27; 8: 1 Chron. 22; 23. Gilead was on the Egyptian side of the Jordan: see Num. 32; 1. 16; 10, contradicts Matth. 5; 34; one says, "Swear not at all," the other that God set a man to swear, or if it is taken as cursing, see Ps. 10; 7, or 109; 17, 18. 17; 22: See v. 24. They both cross the Jordan, and (18; 6) fight in Ephraim; but Ephraim is on the west of Jordan. 18; 9: How can a man's head catch hold of an oak? These blunders could not happen to inspired writers. 21; 1, 2: God ordered these people to be killed in Deut. 7; 2, yet here revenges them because Saul executed in part his orders, (1 Sam. 11; 11.) V. 8: Michal; 1 Sam. 6; 23: Michal "had no child unto the day of her death." Who is Adiel? Her other husband was Phaltiel, (2 Sam. 3; 15) and Phalti, (1 Sam. 25; 44) the son of Laish of Gallim. V. 12: First look at 1 Sam. 31; 12: Saul's and his sons' bones are burned at Jabesh, by v. 13 they are buried there; 1 Chron. 10; 12, they are buried but not burned; 2 Sam. 2; 45, they are also buried but not burned, and in each of these cases it is done by the men of Jabesh, David not being there, (2 Sam. 2; 4) but (v. 5) at a distance; yet here, (v. 12) he "went and took," this being years after the former recitals, (v. 1) and he buries them in Zelah in his father's tomb, although, in the former cases, they were buried under a tree; and here, it is only Saul and Jonathan's bones which are buried, before, it is all his sons' bones. 22; 21: Here is a hypocritical liar. If he had been rewarded according to his righteousness, he would have been hung a hundred times if it was possible: see his crimes in Section 50. From v. 21 to v. 27, is nothing but a string of lies. David is about the vilest character in the whole book. V. 35, 38, 39, 40, 41, 42, 43, 48: All this is spoken of a God whom we are told said "Thou shalt not kill," yet who orders butchery by wholesale: see Deut. 7; 2, and fifty other places. 24; 1, and I Chron. 21; 1: The Lord orders the thing in one case, and Satan in the other. V. 10: Here David sins in doing what (v. 1) God moves him to do. V. 15: Here is a flat contradiction to all God's justice. David, moved by God (v. 1) or by Satan, (1 Chron. 21; 1) does an act,—he numbers the people. How it could be sinful to do what God had moved him to I know not. If it was so, David should be punished for it; yet of these three alternatives given him, they all fall on the people. Before I would believe the Almighty would act in this manner, I would tie my head to a post and run away from it. V. 16: Araunah; 1 Chron. 21: Ornan; and this contradiction follows through to v. 24 in Sam. and 28 in Chron., and in the latter how could he be standing by the floor, and (v. 16) stand between earth and heaven? We have no sword either in Sam. as we have v. 16 in Chron. V. 23: As a king; yet (1 Chron. 21; 20,) he was thrashing wheat, not a very kingly occupation. V. 24: Fifty shekels of silver; 1 Chron. 21; 25: 600 shekels of gold.

1 Kings 2; 2: Compare this with 1 Chron. 22, which is left out in 1 Kings, and so on to the end of 1 Chron. V. 28: Here and 1; 50, the very horns of the altar are laid hold on, yet (2 Sam. 6; 7) a man is killed by God for preventing the ark upsetting. 3; 1: Although Egypt is not mentioned, yet generally it was against the law to marry idolaters: see Gen. 34; 14: Deut. 7; 3: Josh. 23; 12, 13. Yet

Moses, like Mahomet, excepted himself: see Num. 12; 1: also Nehemiah 13; 23 to 30. V. 14: Here is an absurd falsehood attributed to God. If David kept God's commandments, who breaks them? V. 21: This is contrary to truth; he never reigned over Tyre or Sidon, and other places: the Jews never possessed these cities. V. 26: 40,000: see 2 Chron. 9; 25, 4000. In each case "stalls for horses," although Carpenter pretends that in Kings it is horses, and in Chronicles, stables. 5; 3: This verse would imply, that after they were put under his feet he did build a house to God, which he did not. He built one for himself, (2 Sam. 5; 11,) and was forbid to build a house for God, (2 Sam. 7; 5.) Inspired people should talk sense. V. 11: See 2 Chron. 2; 10, where it is 20,000 baths of oil, besides the barley and wine, which is forgot in Kings and in Chronicles. The name is Huram. V. 13: Here are 30,000 hewers working 10,000 per month. These are forgot in 2 Chron. 2. Here the Jews go to Lebanon and cut the cedar; but in Chronicles (v. 16) Huram's people cut it and bring it to Joppa. In Kings (v. 16) there are 3,300 overlookers, but in Chronicles (v. 18) 3,600. Again, (Chron. v. 10) what could men want with as much oil as wine? 20,000 baths is, at 60 pints per bath, 150,000 gallons, and the hewers being 10,000, by Kings (v. 14), they would have 150 gallons each. Again, we have 80,000 hewers in the mountains, (Kings v. 15, Chron. v. 18,) which, I suppose, means hewers of stone, as the timber is otherwise provided for. Now nothing is more certain than that 100 men would quarry and dress stone enough for such a building as this temple in six months, to which may be added a short time for the walls. V. 12: Contrary to God's orders, (Deut. 7; 2.) Tyre was a part of Canaan. 6; 2, 3: 2 Chron. 2; 3, 4, gives no height to the Temple, but gives the height of the porch as 218.88 feet, or four times the height of the Temple, which was 54\frac{3}{3} feet. V. 5: If these were built inside, as is implied in v. 10, where others are built outside, the whole breadth at the farther end would be filled up: see 2 Chron. 38, where the most holy house is twenty cubits square. Where are the end chambers, five cubits each (v. 6)? See also v. 27, where the cherubs were twenty cubits wide, the wings touching each wall; and if so, where were the end chambers (v. 6)? and what becomes of the commandment not to make a graven image, when these cherubs were made? Not to make a graven image is one commandment, and not to worship it, a separate and additional one. See also v. 27: The windows must have been up near the roof, for these three chambers would fill half the height, or fifteen cubits. 7; 13: In 2 Chron. 2; 31, this is Huram; and in Kings (v. 14) he is of the tribe of Naphthali; but Chron. (v. 14) he is of Dan. V. 15: These pillars were 32.8 feet high and 18.7 in circumference. Kings says here they were eighteen cubits high: 2 Chron. 3; 15, gives them thirty-five cubits. All

the attempts I have seen to reconcile these, are perfectly absurd. Carpenter gives two: one is, that the common cubit was only half that of the Temple, hence eighteen of the one would be thirty-six of the other, and deducting "one cubit for the plinth or base (for which there is no ground but pure guess work,) there would remain thirty-five." His other is, that in Kings the length of each is given; but in Chronicles, that of both, as if they were one on the top of the other. Remarkably likely, certainly; and then he sagely observes, "In this case, as in the former one, a cubit must be allowed for the base;" but, sinner that he is, this is only half a cubit for each base, whereas, "in the former" case he allowed a whole cubit on the single pillar, and here only a cubit on the two. By v. 15, too, the pillars are of brass. Rabbi Benjamin, who, in the twelfth century, saw them at Rome, says they were copper. V. 23: If it was ten cubits in diameter, it was 31.4159 cubits in circumference, not 30, hence inspired writers need not know the ratio of the diameter of a circle to its circumference. A bath is 60 pints, hence 2000 baths make 2000 x 60 = 15,000 gallons. Now to find out what a hemisphere (which is the figure given in the Rev. J. Milman's History of the Jews, and affirmed by Josephus,) 10 cubits in diameter would hold, we have first 10 cubits  $= \frac{218.88}{100} = \frac{218.88}{100}$ 18.4 feet, and this cubed is 6229½ feet; half this is 3114 say, which, multiplied by .5236, gives 16302 cubic feet as the contents of the hemisphere. Now a cubic foot contains 6.232 gallons, hence, leaving out the half foot, 1630 x 6.232 gives 10,158 imperial gallons; or, as the bath is computed in wine measure, 7.48 x 1630 = 12,192 gallons, so that this sea could, by no possibility, hold anything like what the inspired writer says it did; and in Chronicles we get worse off, for (4; 5) it holds 3000 baths, or 22,500 gallons, or nearly twice its capacity; and if we take its shape to be a cylinder, it would then hold  $18.\overline{24}|^2 \times .7854 \times 9.12 \times 7.48 = 18,587$  gallons, instead of 15,000. V. 24: Two rows of "Knops:" see 2 Chron. 6; 3, two rows of oxen. V. 26: The Sept. agrees with Chronicles, 3000 measures, as the Douay very properly has it; but this verse (26) is missing, being left out, perhaps purposely, from its contradicting Chronicles. V. 36: Graven images against the law. V. 45: Here the basons are brass; v. 50 they are gold: so says 2 Chron. 4; 22. V. 46: Between Succoth and Zarthan. 2 Chron. 6; 17: Between Succoth and Zeredathah. 8; 46: Why say if they sin, when in the next sentence it is said every one sins. V. 65: Here is a fourteen days' feast; but, v. 66, only seven days: so 2 Chron. 7; 8, where, in the first verse, this fire is not in Kings. 9; 3: "For ever" and "perpetually:" where is it now? This is here said to be in a dream: see 3; 4: but 2 Chron. 1; 7: 7; 12 nothing is said of dreaming. V. 4: "As David thy father walked." One of the greatest villains under the sun: see Section 50. V. 6, 7: Not

true; Solomon became an idolater, (11; 5.) V. 21: Not able to destroy; this makes God to fail: see Josh. 1; 5. V. 23: 150; 2 Chron. 8; 10: 250. V. 28: 420; 2 Chron. 8; 18: 450. 10; 1: The Abyssinians say Saba, or the south, was not Ethiopia or Arabia. They call this queen Maqueda, and the Arabs, who have the same tradition, Balkis. The Pagans and Moors all say the same. Christ calls her the Queen of the South, in Matth. 12; 42. Solomon converted her to the Jewish religion and got her a son, Menilek. Jews and Christians all believe the 114th Psalm is a prophecy of her having a son by Solomon, who was to be a Gentile king. The Koran relates her visit also. Menilek went back to Solomon, was educated, took the name of David, and was crowned King of Ethiopia at Jerusalem. He then returned with a high priest, Azazius, and a copy of the law. The Queen died in 986 B.C., and Menilek and his descendants have reigned ever since. Their motto is, "The lion of the race of Solomon and tribe of Judah has overcome." Frumentius converted the King to Christianity in the fourth century. There was also a Jewish kingdom in Abyssinia. Catholics visited it and converted many, and then came the usual disputes: the Catholics declared every one to be damned who did not believe two natures in Christ, the former Christians sent all those to hell who believed in more than one. From disputing they began, as usual, to butcher one another, all for the glory of God; and they called out their creed, of either the one or two natures, at their death. After a bloody war, a Portuguese Catholic preached the King a sermon in Latin, and his priest, in return, preached to the Portuguese in Amharic. Both sermons were, doubtless, very edifying, the listeners not understanding a word of each other's tongue. At one time the King turned Catholic, and all those who would not follow his example were duly handed over to the devil. After this, ensued another bloody war, in the name of a God of peace. At last the Portuguese priests were sold to the Turks, and the next who ventured into the country were massacred, others afterwards were decapitated, and finally Abyssinia was left to itself. The Jews in that country are called Falasha. Bruce was nearly sent to hell (Gehinnom), being taken at first for a priest. The Arab tribes here speak bad Arabian: the Allah Bismillah of the Arabs, the Alla Akbar of the Turks, is Ullah Kerim there. Of two priests at Maserah, one sold, first the sons of the other for slaves, then his wife, and afterwards himself, and the Arabs, instead of paying for the last, sold the seller of the rest along with them. They say Menilek stole from Solomon the ark and Temple copy of the law. Another relic is a head of Christ, painted by Luke, the historian of Paul. Bruce, when he talked of cutting a slice off a living animal, and eating it raw, was disbelieved, yet everybody eats oysters alive and skins eels alive; and as to the delicacy of the matter, who will talk about that, when Thames water is drank,

into which thousands of quarter galleries are emptied daily, besides all the sewers of London. One district of Abyssinia is full of monks and nuns, and priests are ordained often at the breasts of their mothers. They have some most extraordinary customs. V. 17: Three lbs. of gold; 2 Chron. 9; 16: 300 shekels, which would be 11 troy lbs. 4oz. 12dwts. V. 29: This is not in Chronicles. 11; 6: If Solomon was worse than David he was bad indeed: see David's crimes, Section 50. V. 12 contradicts Deut. 24; 16: 2 Kings 14; 6: 2 Chron. 25; 4. V. 16 contradicts v. 17. It is what, in Ireland, would be called a bull. V. 18: 2 Chron. 10; 18, Hadoram; and the Hebrew having no vowels, the words would stand Drm and Hdrm. 12; 20, contradicts v. 21, where Benjamin goes with him. 13; 5: Most probably blown up by some explosive mixture, put in before the fire was lighted. V. 19: Here is a lying prophet! a contradiction in itself. V. 18: Here is a man of God deceived by a liar, and disobeys God's own commands. V. 20: Here the word of God comes to the liar, and the true prophet is (v. 21 and 22) sentenced to death by the false prophet. What absurdity. V. 27: Which is saddled, the ass or the prophet? 14; 12: Unjust, and contradicts Deut. 24; 16. V. 20: Here this gross idolater dies peaceably, while, for slight offences, others are killed, as Uzziah, (2 Sam. 6; 7.) Here is a half Ammonite king of Judah, notwithstanding Deut. 7; 3, and if forty-one years old, he must have been born one year before Solomon was king: see 11; 42. How can be (2 Chron. 13; 7) be called young and tender-hearted? and (1 Kings 10; 8) if the young men were brought up with him, he must be young too. V. 31: This name is so in five places, Abijam or Abion; Abihu in two; and Abiah in eleven. 15; 2: Maachah, Abishalom; 2 Chron. 13; 2: Michaiah and Uriel. The two first in each book is, from the pointing, most likely, for in the Hebrew they would be alike. V. 5: David only sinning about Uriah!!! see his crimes in Sec. 6: also 2 Sam. 1; 15: 4; 12: 5; 13: 24; 10 to 15: 10; 18: 18; 7: 19; 23: compared with 1 Kings 2; 9. V. 10: Here (see v. 2) both kings have the same mother, daughter of the same person: see 2 Chron. 13; 2, and 15; 16. V. 16: see 2 Chron. 15; 19. No contradiction can be more full. In Kings (v. 10) the fifteenth year of Asa is mentioned; and v. 19 says there was no more war till his thirty-fifth year, while Kings (v. 16) says there was war between Baasha and Asa all their days. Baasha began to reign in the third year of Asa, (Kings v. 28,) and reigned twenty-four years (v. 33), bringing the time to the twenty-seventh year of Asa. This gives us another contradiction, for in 2 Chron. 16; 1, in the thirty-sixth year of Asa we have Baasha alive; whereas, in Kings he must have been dead nine years (v. 33), as appears by subtracting the twenty-seven years, in v. 33, from the thirty-six years in Chronicles. See also I Kings 16; 8, where, in the twenty-sixth of Asa,

Baasha, who died two verses before, is succeeded by Elah. The 15th verse corroborates the 8th. V. 15: Zimri reigns seven days in the twenty-seventh of Asa, yet Omri, his successor, reigns in the thirty-first of Asa, (v. 23.) V. 20: This, called Chinneroth in Josh. 12; 3, is the sea of Galilee. 16; 25: This worst sinner of all dies in his bed (v 28), while (15; 29, and 16; 12) two quite innocent families are butchered for their fathers' sins. V. 27: Written! where? what chapter and verse? It is not true. V. 34: So far from Joshua telling anybody to build Jericho, especially a man who was not born till about 500 years after it was destroyed, he cursed any one who should rebuild it, (Josh. 6; 26.) 17; 4: The raven is an unclean bird in the law of Moses, (Lev. 11; 15,) and in eastern countries, little better than a carrion crow. It is contradictory to common sense that such a bird would be selected to feed anybody by the Almighty, if he made such a law. V. 9: Very like Huntingdon's breeches, which were always mended by the Almighty moving his congregation to subscribe money. V. 14: The Lord said no such thing: see v. 9. 18; 27: Nevertheless, Jehovah has a nap too: see Ps. 44; 23: 78; 65. 19; 11: When was a wind ever known to split a mountain and break rocks? V. 14: There were plenty left: see 20; 13, 28, 35, besides all those in Judah, which was under the religious kings, Asa and Jehoshaphat, at this time. 21; 21: See v. 29; yet all this is contradicted through 400 lying prophets, (22; 6.) See v. 34, 37, 38, where he is killed, and dogs lick his blood, as said by God, (21; 19,) which message, by the bye, Elijah never delivers. 22; 8: Micaiah, who, in his book of prophecies, is called Micah, if the same. V. 19: Here is an impious wretch declaring he saw God in heaven on his throne, although Moses said that to see God was to die, (Ex. 33; 20.) V. 22: Here is horrible impiety again; God sending forth a spirit to lie. V. 39: No, they are not, that we know of; we have not the book. V. 43: The latter part flatly contradicted in 2 Chron. 17; 6. V. 45: "How he warred:" see 2 Chron. 17; 10. He never was but in that one battle at Ramoth Gilead. V. 48: This is absurd; Tarshish is in the Mediterranean, and Ezion Geber is in the Red Sea: see 2 Chron. 20; 36, where the ships were built at Ezion Geber, and by 1 Kings 22; 48, wrecked there.

2 Kings 1; 2: Zebub is a fly. On this, Josephus gravely asserts that flies infested the greasy priests of Baal, but there was not one to be seen in the sacrifices of the true God. 17: Compare 8; 16. 2; 11: See John 3; 13. 3; 1, contradicts 1; 17. How could be begin in the eighteenth of Jehoshaphat, and in the second of his son? Jehoshaphat reigned twenty-five years, (1 Kings 22; 42, hence there is nine years difference. V. 19 contradicts Deut. 20; 19, 20. 4; 1: This woman, Josephus, the Rabbins, the Chaldee Paraphrase, &c., all state was the widow of Obadiah, Ahab's steward. Josephus adds that she was about to be sold as a slave, for debta

contracted in support of the prophets, and that, borrowing her neighbours' vessels, she filled them all with the miraculous oil, and sold it, at the command of Elisha. He does not give several of this prophet's miracles which are in the Hebrew books. Shunem was a city in the tribe of Issachar, between Samaria and Carmel. 5; 18, 19: Elisha permits idolatry. 6; 23: The latter part of this verse is contradicted by the very next, where the Syrians do go into Israel. 7; 32: Josephus explains this holding the door to be because Joram altered his mind, and came himself to save the prophet. This supplies a something wanting in the Hebrew. 8; 13: Here Elisha tells Hazael he is to be King of Syria, yet (1 Kings 19; 15) Elijah long before is told to anoint him as such. V. 15: Here Hazael begins to reign; whereas (1 Kings 19; 15) he was to be anointed king by Elijah, who was dead before he began his reign. V. 16: Ahaziah (1 Kings 22; 51) begins in the seventeenth year of Jehoshaphat, and reigns two years; yet (2 Kings 3; 1) Jehoram, his successor, begins in the eighteenth year of Jehoshaphat, which leaves Ahaziah only one year. These Kings are regularly mulled throughout. Supposing Rehoboam and Jeroboam to begin together, Nabad, who begins in the second of Asa, is correct; but as he reigns two years, how can Baasha begin in the third of Asa (1 Kings 15; 28)? and as Baasha reigns twentyfour years, Elah, his successor, ought to begin in the twenty-ninth of Asa, instead of (1 Kings 16; 8) the twenty-sixth of Asa; and Zimri is made to begin in the twenty-seventh of Asa, (16; 10,) instead of the thirty-first of Asa. Elah reigns two years, (15; 25.) Omri, his successor, begins (16; 23) in the thirty-first of Asa; whereas, Zimri (16; 15) only reigns seven days. Omri (16; 23) reigns twelve years, beginning in the thirtieth of Asa; yet Ahab, his successor, begins in the thirty-eighth of Asa, (16; 29,) instead of the second of Jehoshaphat, and therefore ending in the twenty-fourth of Jehoshaphat; yet Jehoram is given as beginning in the seventeenth of Jehoshaphat, (22; 51.) Ahaziah reigns two years: this would bring the first of Jehoram, yet (2 K. 1; 17) he is beginning at the second of Jehoram, while at 3; 1, he begins at the eighteenth of Jehoshaphat, eight years too soon. Ahaziah and Jehoram together reign fourteen years, (1 K. 22; 51: 2 K. 3; 1,) and Jehu twenty-eight, (2 K. 10; 36:) total fortytwo, from the 25th of Jehoshaphat: this would bring the twentyseventh year of Joash, for Jehoshaphat reigns twenty-five years, (1 K. 22; 42); Jehoram, eight, (2 K. 8; 16); Ahaziah, one (8; 26); and Athaliah, six, (11; 3,) which is given as the twentythird of Jehoash (2 K. 13; 1); but Jehoahaz reigned seventeen years (13; 1): this would make his successor begin in the third of Amaziah, but (13; 10) it is stated in the thirty-seventh of Jehoash, ten years too little. Carpenter (p. 144) states Jehoram to have reigned five years alone, and eight conjoined with his father. VOL. II.

There is no authority in the Bible for these dates, nor for his saying that Joash of Israel reigned two years with his father. get no direct authority for the length of Jeroboam the second's reign, but indirectly we have, (2 K. 15; 1:) Azariah begins to reign in the twenty-seventh year of Jeroboam, and (v. 8) Zechariah succeeds Jeroboam in the thirty-eighth of Azariah; hence Jeroboam must have reigned sixty-five years, which entirely throws out every succeeding king. Jehoash of Israel, who would begin in the fortieth of Jehoash of Judah, reigning sixteen years, (13; 10,) Jeroboam II. would begin in the seventeenth of Amaziah, and Zechariah in the first of Jotham, not the thirty-eighth of Azariah. Here fifteen years are lost, and so through every succeeding King of Israel. Let us now try the kings of Judah. Rehoboam reigns seventeen, (1 K. 14; 21,) and Abijam three, (15; 2,)-together twenty; hence Asa should begin in the twenty-first of Jeroboam, but he is put in the twentieth, (15; 9.) As a reigns forty-one; his successor, Jehoshaphat, should therefore begin in the twelfth of Omri, viz., two years with Jeroboam, two with Nadab, twenty-four with Baasha, and eleven with Omri,-total, forty-one; yet he is put to the fourth of Ahab, (1 K. 22; 41,) four years too much. Jehoram should begin, Jehoshaphat reigning twenty-five years, (22; 42,) in the first of Jehoram, whereas he begins in the fifth of Jehoram of Israel, (2 K. 8; 16.) Jehoram reigns eight years, (8; 16.) hence Ahaziah should begin in the nineteenth of Jehoram, not in the twelfth of Jehoram, (8; 25,) or in the eleventh of Jehoram, (9; 29.) Jehoash should begin in the fourth of Jehu, for Ahaziah reigned one year, (8; 26,) and Athaliah, the queen, six, (11; 3,) yet he is put in the seventh of Jehu, (12; 1.) Amaziah, who should begin in the sixteenth of Jehoahaz, Jehoash having reigned forty years, (12; 1,) begins in the second of Jehoash, (14; 1.) Azariah who should begin, Amaziah having reigned twenty-nine years, (14; 2,) in the twelfth of Jeroboam II., begins in the twentyseventh of Jeroboam, (15; 1.) Jotham, who should begin in the sixty fourth of Jeroboam II. as nearly as possible, Azariah having reigned fifty-two years, (15; 2,) begins in the second of Pekah, (15; 32.) Ahaz should begin in the second of Pekah, Jotham having reigned sixteen years, (15; 33,) begins in the seventeenth of Pekah, (16; 1:) and, finally, Hezekiah, who should begin in the eighteenth of Pekah, for Ahab reigned sixteen years, (16; 2,) begins in the third of Hosea, (18; 1,) hence we see it is not one constant error, but a succession of them. Sometimes the date is too soon, and at others too late, yet this has been religiously taken as gospel for more than 2000 years, and the anonymous writers held to be inspired of God. 8; 26: Here Ahaziah is twenty-two years old when he began to reign; but in 2 Chron. 22; 2, he is forty-two, which happens to be two years older than his father: see 2 Chron. 21; 5, Jehoram dies, aged forty, and his son, who then succeeds

him, is forty-two. Athalia was the grand-daughter of Amri; she was the daughter of Ahab. 9; 20: Josephus says Jehu "marched slowly," and this is the most likely of the two, seeing that two messengers had gone out and returned, and the King's also, since Jehu came in sight of the watchmen. The Chaldee Paraphrase says, "The leading is like that of Jehu, for he leads quietly." V. 27: Compare this account with 2 Chron. 22; 9. 10; 30: Compare Hos. 1; 4. 11; 1,2: These books are not horrible enough in their accounts of brutal ferocious murders, pretended to be God's orders, but the same people must be killed twice over. These children of Azahiah were all killed before, by Jehu's orders: see 10: 7. 13: 10: Here Joash of Israel must die in the thirteenth year of Ahaziah, who reigned twenty-nine years, (2 K. 14; 2,) and three years in the reign of Joash, who reigned forty years, (12; 1,) and consequently he must have reigned sixteen years after the death of Joash; yet 2 K. 14; 17, and 2 Chron. 25; 26, each say fifteen years. 13; 24: How can Benhadad, or the son of Hadad, be the son of Hazael. 14; 8: Contradicted by Ex. 20; 5: Deut. 5; 9. 15; 30: This is contradicted by 17; 1, where Hoshea begins to reign in the twelfth of Ahaz; whereas this (the twentieth of Jotham) would, according to these books, be the fourth of Ahaz. Carpenter makes the following absurd attempt at what he facetiously calls reconciling the two accounts, viz. :- That from the fourth of Ahaz to the twelfth, Hosea " reigned as sovereign," while from the twelfth, he was "subject to the King of Assyria, and paid him tribute." (p. 709.) This is perfect nonsense: while the man is really a king, 17; 1, takes no account of him, but when he is a tributary viceroy, it does. Besides, this same 17; 1, says, from the twelfth of Ahaz he reigned nine years, which was the whole time of his reign: see also 18; 1, where Hezekiah begins in the third of Hosea. Pekah began to reign (17; 27) in the fifty-second of Azariah, that being his last year, (2 K. 15; 2,) and reigned twenty years. Jotham succeeded Azariah, and reigned sixteen years, (15; 33:) then Ahaz begins, so that Hosea began, by this, in the fourth of Ahaz; and if (as in 18; 1) he reigned nine years, he must have reigned eight at that very time, the twelfth of Ahaz. Such attempts at reconciling contradictions are worse than useless. By turning to my list of the Kings of Israel, it will be found that Hosea really did not begin to reign either in the fourth or twelfth of Ahaz, but in the fourth of Hezekiah. 16; 3: This does not imply death, for his son succeeds him, Hezekiah. 17; 32, contradicts the sense of all near it: " feared the Lord," and the same thing is at v. 41. 18; 1: This man must have been begotten in his father's tenth year, (16; 2.) V. 7: This is not true. How did he prosper, when he was obliged to give to the Assyrians the silver and gold in the Temple (v. 15; 16) even to cutting it off the doors? V. 9 contradicts 10. Four and three would be the seventh of Hezekiah, and

seven and three would be the tenth of Hosea. The same mistake is in 17; 6. 19; 25: The last words are, literally, ruin of hills. V. 35: Here are 185,000 men getting up in the morning and finding they are all dead corpses: see also Isaiah 37; 36. This beats the Irishman hollow 185,000 times, who got up and found his throat cut. In 2 Chron. 32; 21, only the mighty men of valour, and leaders, and captains are killed. There is not this absurdity in the original; it should be, "when he arose early in the morning, he (the angel) saw all the bodies of the dead," as the Douay Bible gives it. V. 37: Berosus calls the second son Seraser, and that Assarachoddus, whom we call Esarhaddon, became King. Moses Chorenensis states these two sons to have founded two tribes in Armenia, the Arzerunii and the Genunii. 20; 6: See v. 1. This is prophesying with a vengeance: if the King died, the prophecy was good; if he recovered it was only as here, saving God had changed his mind. This is much the same as Jonah's false prophecy about Nineveh. 21; 15: This is contradicted by many accounts, such as the main part of Solomon's reign, this very reign of Hezekiah, (18; 3 to 7,) besides much of the time they were in the wilderness, &c. 22; 14: See 2 Chron. 34; 20, where Acbor is Abdon, Asahiah is Asaiah, and Harhas is Hazrah. V. 16: See 2 Chron. 34; 24, where "the words" is "the curses," and in v. 17. See 25, where "kindled" is "poured out," and so on through the whole pretended prophecy. So much for inspiration. V. 17: Not true; the anger was quenched, and the Jews returned from Babylon. 23; 25: No king like Josiah: see 18; 5, which says there was no king like Hezekiah. V. 26: Here is another race punished many years after Manasseh for his sins, contradicting Deut. 24; 16: see also 24; 2, 12, 14. 24; 6: Here we do not find Jehoiakin is made captive; but 2 Chron. 33; 6, he is: see also Dan. 1; 2, and Jeremiah 36; 30. V. 8: Here the King is eighteen years old, but in 2 Chron. 36; 9, only eight years. In the former he reigned three months, in the latter three months and ten days 25; 13: These brass pillars Rabbi Benjamin saw at Rome, although they are here broken up, and he says they were copper.

I Chron. 1; 1: Enoch; Gen. 5; 6: Enos. V. 2: Kenan; Gen. 5; 12: Cainan. V. 2: Jerid; Gen. 5; 15: Jarid. V. 3: Henosh; Gen. 5; 19: Enoch. V. 6: Ashchenaz; Gen. 10; 3: Ashkenaz. V. 6; Diphath; Gen. 10; 3: Riphath. V. 7: Tarshishah; Tarshish—Rodanim; Dodanim. V. 8: Put; Gen. 10; 6: Phut. V. 12; Caphthorim; Gen. 10; 14: Caphtorim—the Philistines; Philistim. V. 17: Here Aram, &c., are put as the sons of Shem; but Gen. 10; 23; those after Aram are his sons. V. 17: Mesheck; Gen 10; 23: Mash. V. 18: Shelah: Gen. 10; 24: Salah. V. 22: Ebal; Gen. 10; 28: Obal. V. 24: Shelah: Gen. 11; 12: Salah. V. 28: Ishmael will be found

in Gen. 16; 15, and Isaac in 25; 1. V. 32: Zemran; Gen. 25; 2: Zemram. V. 36: Zephi; Gen. 36; 11: Zepho. V. 36: Timna is here a son; Gen. 36; 12: a concubine. V. 40: Shephi; Gen. 36; 23: Shepho-Alian; Aloan. V. 41: Amram; Gen. 36; 26: Hemdan. V. 42: Jakan; Gen. 36; 27: Achan. V. 43: Here verses 29 and 30 of Gen. 36 are left out. V. 48: Shaul: Gen. 36; 37: Saul. V. 50: Pai: Gen. 36; 39: Pau— Hadad; Hadar. V. 51: Aliah; Gen. 36; 40: Alvah. 2; 5: Zerah; Gen. 46; 12: Zarah. Jehoiachin is called Coniah and Jeconiah, 1 Chron. 3; 16: Jeremiah, 22; 24, 28, and 37; 1. Gen. 10; 10: Calneh; Isaiah 10; 9: Calno. Gen. 14; 1: Ellasar; Isaiah 37; 12: Telassar. Gen. 46; 13: Job; Num. 26; 24: Jashuh. Gen. 46; 16: Eglon; Num. 26; 16, Osni. Gen. 46; 21: Huppim; 1 Chron. 8; 5: Hunam. Gen. 46; 21: Ard; 1 Chron. 8; 3: Addan. Gen. 46; 23: Hushim; Num. 26; 42: Shuham. Exod. 4; 18: Jethur; Num. 26; 42: Jethro. Num. 1; 14: Deuel; Num. 2; 14: Reuel. Deut. 32; 44: Hoshea; Deut. 34; 9: Joshua. Gen. 10; 16: Emonite; Gen. 15; 16, 21; Amonites. Gen. 10; 16: Girgasite; Gen. 15; 21: Girgashites. Gen. 10; 19, 47: Jer. 5: Gaza; Deut. 2; 23: Jer. 25; 20: Azzah. Gen. 10; 22: Ashun; 1 Chron. 1; 17: Asshun. Gen. 14; 2, 8: Zeboiim; Deut. 29; 23: Zeboim. Gen. 14; 5, 15, 20: Rephaims; Deut. 2; 20: 3; 11, 13: Giants. Gen. 25; 15: Naphish; 1 Chron. 5; 19: Nephish. Gen. 29; 6: Rachel; Jer. 31; 15: Rahel. Gen. 36; 34: Temani; 1 Chron. 1; 45: the Temanites. Gen. 37; 25, 28: Ishmeelites; Judges 8; 24: Ishmaelites. Exod. 1; 11: Raamses; Exod. 12; 37: Rameses. Exod. 6; 18: Izhan; Num. 3; 19: Izehan. Exod. 6; 19: Mahali; 1 Chron. 6; 4, 19: Mahli. Lev. 18; 21: Molech; Amos 5; 26: Moloch. Num. 13; 8, 16: Oshea; Deut. 32; 44: Hoshea. Num. 13; 6: Jehoshua; Num. 14; 6: Joshua. Num. 21; 12: Zaned; Deut. 2; 13: Zened. Num. 26; 30: Jeezer; Josh. 17; 2: Abiezer. Num. 32; 3: Jazan; Num. 32; 35: Jaazen. Num. 33; 31: Bene Jaakan; Deut. 10; 6: children of Jaakan. Deut. 3; 17: Ashdoth Pisgah; Deut. 4; 49: springs of Pisgah. Judges 2; 9: Heres (the sun); Josh. 24; 30: Serah. 1 Chron. 8; 33: Ner; 1 Sam. 9; 1: Abiah. 1 Chron. 25; 1: Jeduthan; 1 Chron. 6; 4: Elhan. Josh. 13; 3: Eshkelon: Zeph. 2; 4: Ashkelon. When we go to the Douay, the Sept., Samaritan, Chaldee, Syriac, Arabic, the Talmud, &c., all this confusion of names is worse confounded. The genealogy breaks off in Genesis at about 1 Chron. 2; 5. 1 Chron. 2; 5: Hezron went to Egypt with Jacob (Gen. 46; 12), yet here (v. 24) he is said to die at Bethlehem, in Canaan. V. 22: Jair, son of Segub; Num. 32; 41: son of Manasseh. 3; 19, &c.: Zerobabel's descendants do not agree with either Matthew or Luke. This genealogy proves Chronicles not to have been written till late: it carries on to

at least the time of Alexander, say 336 B.C. V. 24: Anani is said, in the Targum, to be the Messiah, from Dan. 7; 13: The Son of Man came ("Gnim Gnanani") with the clouds of heaven. 4; 24: Jarib; Gen. 46; 10: Jachin-Zerah; Zohar. 5; 3: Pallo: Gen. 46; 9: Phallu. 6; 15: Written after the captivity. This list has not Ahimelech or Abiathar in it, who were high priests: see 1 Sam. 21; 1: 1 Kings 1; 7: nor Jehoida, (2 Chron. 24; 20,) nor Zechariah; and Elkanah is here a Levite (v. 36), but I Sam. 1; 1, he is an Ephraimite. V. 16: Gershom; Gen. 46; 11: Gershon. In some Bibles v. 1 is the same. V. 28: Here see 1 Sam. 8; 2, where Vashni is Joel. Vashni means the second, and applies to Abiah; yet as it stands it is a name. V. 54 and in Josh. 21. 7; 1: Puah, Jashub, Shimrom; Gen. 46; 13: Phurah, Job, and Shimron. V. 12 and Gen. 46; 23. V. 13 and Gen. 46; 24. V. 15: Here Zelophehad is a son of Manasseh: see Num. 26; 29 to 33. He is not either his son or grandson, but farther off. V. 21, 22: Ephraim must have been dead. There are seven generations after him given here If alive, he must be about 400 years old; whereas, none but a few came into Canaan so old as forty. Dan and Reuben's genealogies were lost, and are not in 1 Chron. 8; 29, 38, is the same as 9; 35 to 44, and shews how blunderingly these things have been done: compare 8; 30, and 9; 36: there is one less in c. 8. 9; 1: Israel was not carried away to Babylon. 11; 17: The latter part of this differs much from 2 Sam. 23; 15. This could not happen to an inspired writer. V. 27: Shammah, the Harorite; Helez, the Pelonite; 2 Sam. 23; 25, 26: Shammah, the Harorite and the Paltite. V. 28: Antothite; 2 Sam. 23; 27: Anethotite. V. 29: These names are not in 2 Sam. 23. V. 31: Ithei; 2 Sam. 23; 29: Ittai. V. 32: Hurai; 2 Sam. 23; 30: Hiddai. V. 32: Abiel, the Arbathite; 2 Sam. 23; 31: Abialbon. V. 34: Son of Shage; 2 Sam. 23; 32: he is here the son of Jashen. V. 35: Son of Sacar; 2 Sam. 23; 33: son of Sharar. V. 35: Eliphal, not in Sam. V. 36: Hepher, inot in Sam. 37: Naari; 2 Sam. 23; 37: Nahari. V. 38, 41, 43: Joel, Neibhah, Zabad, Hanan, and Joshaphat, not in Samuel. V. 44 to 46: These are not in Sam., but the names are so strangely altered that there is hardly any certainty in comparing them. This list also leaves out the following, which are in Samuel: -v. 27, Mebunnai; v. 28, Zelmon; v. 34, Elephilet and Eliam; v. 35, Paarai; v. 36, Igal. Samuel's list is called a list of thirty in v. 23 and 24, and of thirty-seven in v. 39. Its real number is thirty-one, but Shammah is given twice over, v. 25 and 33. Eleazer, in v. 9, is Elbanan, in v. 24. If Adino (v. 8), Abishai (v. 18), and Benaiah (20), are added, it makes the list thirty-three. In the list in Chronicles, Adino, v. 8 of Samuel's list, is now (v. 11.) Joshabeam, and his 800 is 300. Eleazer (v. 13) fights in a barley field; but as to fields, the list in Samuel says

(v. 11) Shammah fought in a field of lentiles. The list in Chronicles is forty-five in number, beginning at v. 26; and at 12; 3, there is a third list. The whole is a fine specimen of inspiration. I do not quite know if I have given it in all its glory, which, if so, will show I am not inspired. 13; 6: Baalah; 2 Sam. 6; 2: Baale. V. 9: see 2 Sam. 6; 6. There is no stumbling of the oxen here. 14; 1: No mention is made of Hiram, in 2 Sam. 7, as concerned in building David's house. V. 4: see 2 Sam. 5; 14, where the number of these sons is eleven, while it is here thirteen, as follows:—

Sam. Chron. The same Shammua, Shobab, Nathan, Solomon. Ibhah 5. Ibhah Sam. Chron. Elishua Elishua Japhia 10. Japhia Elpalet Elishama Elishama Nogah Eliada Beeliarda

Nepheg Eliphalet Eliphalet So that two of these sons came from nobody knows where, and one (the twelfth) is differently spelt. Heaven knows how these names are made out in Hebrew. Two sons would stand thus, Ld and Bld. 16; 1, 2: What business had David to do this? He was of the tribe of Judah, not Levi; and 2 Chron. 27; 19, Uzziah is struck with leprosy for a similar interference. Here the ark is put in a tent, but in 2 Sam. 6; 17, it is a tabernacle, which is more likely, for Chron. 15; 24, door keepers are appointed. V. 7: This Psalm is not in Samuel at all, but a different thing: see 2 Sam. 7; 18. V. 21: This is not true, they were well whacked sometimes, and deserved it always. Such a gang of robbers and murderers ought to have been exterminated from the earth. V. 41: Notoriously not true. Gen. 7; 21: Deut. 7; 2, and a hundred others. 17; 4: See 2 Sam. 7; 5, where God says very differently. This comes in Chron. 17, but with discrepancies. Follow the two speeches through. V. 9: Be moved no more; so also in 2 Sam. 7; 10. How can these impious writers thus put lies in the mouth of God? They were moved several times, and their Temple utterly destroyed. V. 12, 14: "For ever;" not true: see also 2 Sam. 7; 13, 16. 18; 16: In 2 Sam. 8; 17, Ahimelech is the son of Abiathar. 19; 6, 7: Here are 32,000 chariots; 2 Sam. 10; 6, has none. 20; 2: This robbery is not mentioned in Sam. V. 5: See 2 Sam. 21; 19, a different name; and there is in Chronicles one war before and one after, the one in which Goliath's brother is killed; but in Samuel there are two before. 21; 5: 1,100,000 and 470,000; in 2 Sam. 24; 9, 800,000 and 500,000. In each case there are no odd numbers. V. 6: This fact is not mentioned in Samuel. V. 26: There is none of this miraculous fire in Sam. 24; 25. 22; 8: This excellent reason is not given in Samuel: see c. 7. The word of God, as it is called, is very different in the two books; and in Samuel, Nathan is the bearer of it, but in Chronicles not so. This will not do for inspiration. See also 28; 3, where God tells David himself, and the words again differ. V. 15: Either this or 1 Kings 5; 1, must be false. Here Solomon has the workmen with him in David's life; but in Kings they are sent to him from Tyre, after his father's death. 23; 1: Here Solomon is made King in his father's life; but 1 Kings 2; 11, 12, after his death. V. 3: Why was not this numbering sinful? It is not mentioned in Samuel, and the numbers are absurd. The holy place was only about 2528 square feet in size, taking in the whole width, (1 Kings 6; 2) without reference to the inner chambers, which are not mentioned in 2 Chron. 3, &c., nor the outer ones either, (1 Kings 6; 5, 10,) so that it would hold about 1,300 people; yet here are 38,000 engaged in various ways, among which are 4,000 porters and 4,000 singers, (v. 5); yet 1 Chron 9; 22, there were only 212 porters, and 2 Chron. 25; 7, only 288 singers. V. 7: See 1 Chron. 6; 17, where it is Libni, not Laadan. Many names are totally different in the two places. V. 8: See 1 Chron. 6; 20, and preceding note; also 1 Chron. 26; 21, 22, where Zetham and Joel are sons of Jehuli, not Laadan. V. 21: See 1 Chron. 6; 29. The whole thing, in fact, is different. V. 24 contradicts God's law (Num. 4; 3.) 24; 6: Ahimelech was the father of Abiathar: see 1 Sam. 22; 20. 26; 7: See 1 Chron. 9; 16, where Obadiah is a son of Shimaiah. 27; 24, contradicts 2 Sam. 24; 9, where the number is given, and 1 Chron. 21; 5. 28; 15: We have no silver candlesticks made, (2 Chron. 4; 7: 1 Kings 7; 49.) V. 16: No silver tables were made. V. 17: Here gold is given for the flesh hooks. How comes it they were made of brass? see 2 Chron. 4; 16. 29; 22: Ahimelech, Abiathar, and Zadok are not in 1 Chron. 6.

2 Chron. 2; 3 to 6: Compare this with 1 K. v. 3, where there is no mention of a workman, and where (v. 6) he only asks for cedar trees, although (v. 10) fir were sent also. V. 11: This differs from Hiram's answer in 1 K. 5; 7. V. 14: Dan; see 1 K. 7; 14: Naphthali. 3; 5: Here the Temple is covered with fir; 1 K. 6; 9, it is cedar. 4; 1: Here the altar is of brass; so also 7; 7: 1 K. 6; 20, 22, it is of cedar covered with gold; and 1 Chron. 28; 18, fine gold is ordered; 1 K. 7; 48, gold; 2 Chron. 4; 19, gold again. V. 22: Here are gold doors; 1 K. 6; 32: olive wood, the carvings being covered with gold, and (34) of fir; 7; 50, they had gold hinges only. 5; 11: Here all the priests were present-Milman says 38,000, whereas the whole floor of the Temple, including courts and most holy place, was only 4070 square feet, which would only have held 2000 people; but when the most holy place is deducted, and the inner courts, and the altar, sea, tables, &c., it could not have held but a few hundred. 6; 1: see 1 K. 8; 12, which differs, and does not say, as v 6, that God chose

Jerusalem. V. 13: This miracle is not in 1 K. c. 8, &c. V. 39: Compare this to the end with 1 K. 8; 51 to 54. 7; 1: This second appearance is not spoken of in Kings no more than the first, neither is the fire mentioned. V. 12: See 1 K. 9; 3 to 9, which differs much from the words here. V. 18: equal to 21 millions of our money. The Sept. calls the port Sophira. 9; 9: Here there was no such spice; 1 K. 10; 10: there was no such abundance of it. V. 10: Algum trees; 1 K. 9; 12: Almug. V. 11: Terraces; 1 K. 9; 12: pillars. V. 16: 300 shekels, which would be 11lb. 4oz. 2½dwt. troy; but in 1 K. 10; 17, only 3lb. V. 23: All the kings of the earth; 1 K. 10; 24: all the earth: one is as true as the other. V. 28: See 1 K. 10; 28, where yarn is also brought. C. 10: All the 11th chapter of Kings is omitted in Chronicles. 12; 3: The Sukkirim are in the Septuagint called Troglodytai. 13; 2: All beyond this to the end of the chapter is not in Kings; so that we have there an inspired writer forgetting a battle in which 500,000 men are killed. V. 5, 8, 10, 12, 15, 16, 18, all represent this as a good religious king, whereas in 1 K. 15; 3, he is represented as a great sinner. 14; 2: Asa is called good, yet in 1 K. 15; 18, he plunders the Temple. V. 9: This battle is not in Kings. 16; 1: He died in the 27th of Asa: see 1 K. 15; 33: and v. 8, Asa has 280,000 Benjamites, only about twenty years after this tribe was reduced to 600 men: see the last c. of Judges. V. 7: Pray when was this prophecy fulfilled? V. 9: Contradicts Gen. 18; 21, where he has to go down to see. V. 17: This good teaching (v. 9) is entirely left out of Kings; and the whole concerning Elijah, Elisha, and Naboth's vineyard, is left out of Chron. except a short passage on Elijah, 2 Chron. 21; 11. 18; 18: This is in plain contradiction to Moses, (Ex. 33; 20.) V. 32: Here he cries out and the Lord helps him; but in 1 K. 22; 32, he only cries out. 19; 2: Jehu is here the son of Hanani, and a species of semi-prophet and writer; see 20; 34: but in 1 K. 19; 16, he is the son of Nimshi, and is to be King of Israel. 20; 14 to 23: This absurd story is not in 2 Kings, where the whole matter is dismissed in 1; 1. On the contrary, Chron. does not notice the war. (2 K. 3; 9.) Strange inspiration! Notice v. 17, where they are not to fight, but stand still and look on. V. 35 to the end not in Kings. V. 36: Here the ships were made at Ezion Geber to go to Tarshish, which is ridiculous; but 1 K. 22; 48, they were made at Tarshish to go to Ophir, but were wrecked at Ezion Geber. How did they get there? The thing is nonsense. 21; 7: For ever: where are they now? V. 12: This letter must have come from heaven if it came at all, for Elijah goes there (2 K. 2; 11) before the reign of Jehoram of Israel, (3; 1) who begins in the 18th of Jehoshaplat, and reigns twelve years; but Jehoram of Judah began in the 8th of Jehoram of Israel (looking only to these quoted places) because Jehoshaphat reigned 25 years, (1 K. 22; 42); hence

he and Jehoram of Israel reigned during seven years, and in the eighth Jehoram of Judah begins. It would make it not much better if my table of the Kings is referred to, where the two Jehorams begin together. See also 2 K. 1; 17, where Jehoram of Israel is made to begin in the 2nd year of Jehoram of Judah, another contradiction. V. 14: Contrary to every principle of justice. 22; 1: Here Ahaziah is the youngest son of Jehoram, and in 21; 17, Jehoahaz is the youngest, and v. 6, Azariah. V. 2: Here the man is 42 years old, and in 2 K. 8; 26, he is twenty-two. Upon this Carpenter quotes Lightfoot as saying the forty-two is reckoned from the accession of Omri, whose daughter Athaliah was Ahaziah's mother. This is like too many more difficulties which are "solved." Omri reigned twelve years, (1 K. 16; 23) and Ahab twenty-two years, (16; 29); hence, if the above was the way of reckoning, the King Ahaziah must be forty-four not forty-two. V. 9: Here Ahaziah is brought to Jehu at Jezreel, (v. 6) and killed: see 2 K. 9; 27 He is not brought to Jezreel, but mortally wounded at Gur, and dies at Mejeddo. V. 10: Here is another bull: all are killed yet (v. 11) one is saved. 24; 14: Here vessels and spoons are made out of the money. See 2 K. 12; 13, where it says no vessels of either gold or silver were made. V. 23: Here the Syrians take Jerusalem and plunder it, and kill or capture "a very great host," (v. 24); but in 2 K. 12; 18, they do no such thing, but go away from it on being bribed. V. 25: Not buried in the King's sepulchres; 2 K. 12; 21: buried not only in Jerusalem, but " with his fathers." V. 26: Zabad and Shimrith; 2 K. 12; 21, Jozachar and Shomer. 25; 5: Here are 300,000 men only; 17; 14 to 18, gives 1,160,000, and of these 380,000 are of the tribe of Benjamin. Sixty-one years after they had only 600 men, which is the very last thing in the book of Judges. 26; 1: This is spelt Azariah in 2 K. 14; 21: the first being zzh, and the second, zrh. V. 2: Eloth: this is Elath in 2 K. 14; 22. V. 5: Zechariah was killed two reigns before: see 24; 21. V. 13: Here the army is decreased to 307,500, which in 17; 14, were 1,160,000; and as every male of the limited ages was a soldier, the population varied in a like way. This is absurd, for 109 years elapsed between Jehoshaphat and Azariah, wherein this decrease happens, yet in twenty years, from the Judges to Asa, Benjamin alone increases from 600 to 280,000. V. 17: Urijah is not in the priests' list, 1 Chron. 6. Compare the cities. 27; 7: No, they are not: his name is never mentioned except in 2 K. 15; 5, and then as a judge, not a king. 28; 3: Burnt his Children: 2 K. 16; 3, only says he made them pass through the fire, which could be readily done without burning them. V. 5: Delivered into their hands: 2 K. 16;5: expressly says they could not overcome him. 19: Ahaz was King of Judah. V. 20: This is contradicted in 2 K. 16; 9, where he not only helps him, but kills the Syrian King, Tilgath Pilneser; in Kings it is

Tiglath Pileser. V. 23: Here the false gods have power to smite Ahaz, which no idol could do. V. 24: Here is the Temple gutted again How was it refurnished? 29; 19: Where did these come from? They were cut to pieces in 18; 24. 32; 3 to 8: Instead of thus resisting, we are told (2 K. 18; 14, 15, 16,) he buys the Syrians off with the silver and gold plundered from the Temple. 32; 31: No story of the shadow going back on the dial, or the world made to turn the other way: see 2 K. 20; 11. 33; 6: Children: 2 K. 21; 6: his son. V. 7: For ever. Where is it now? V. 20: In his own house: 2 K. 21; 18: in his garden. 34; 8: Here are three persons named, but 2 K. 22; 3, only one. V. 14: "A book:" this in v. 15 is magnified to "the book." V. 18: Shaphan only calls it "a book," he does not say "of the law;" he wished to see how it would be taken, perhaps. This is an extremely dark affair: see the Notes to 2 K. 22; 8. V. 19: Why when he had done right? see v. 2. V. 20: Abdon and Micah: 2 K. 22; 12: Achbor and Michaiah. The first is a great alteration, for in Hebrew it would be Bdn and Chbr. V. 22: Tickvath Hasrah: 2 K. 22; 14: Tikvah and Harhas. V. 24, 25, 27, 28: See 2 K. 22; 16, 18, 19, 20, where God's words are different: the part 2 K. 23; 16, &c., is not in Chron. V. 28: This is a false prophetess, for he was mortally wounded in war: see 35; 22, 23, 24. 35; 24: One of the sepulchres of his fathers: 2 K. 23; 30: in his own; v. 29 says Pharoah killed him at Megiddo; and v. 30, that he was carried dead to Jerusalem, but in Chron. he is shot by an archer; v. 23, 24, he dies at Jerusalem, but 2 K. 22; 20, he is to die in peace, not to be killed. 36; 10: His brother; 2 K. 24: 17, his father's brother.

Ezra. 1; 1: The last reforming of the Hebrew books was perhaps done by Simon the Just who most probably took in Malachi, Ezra, Nehemiah, Esther, and the Chronicles. V. 1, 2, 3: These verses, although similar, are not the same as the last two in Chron., although it is a written proclamation. (v. 1.) V. 8 to end:

see v. 11, where these are called 5400: see also 1 Esdras 2; 13, 14, where the numbers are right, so that here the Apocrypha beats the Bible: he says 5469. 2; 7, 31: Here are two Elams with the same number of children: this is fudge. 5; 1: Zechariah the son of Iddo, and 6; 14 also: see the book of Zechariah 1; 1, who is the grandson of Iddo. V.3: A governor appointed by Cyrus. The sceptre was pretty well departed from Judah at that time, although Shiloh had not come, (Gen. 49; 10): see also Neh. 3; 9 and 12, where two rulers have half the city under each: and 5; 14, where he is governor. The rulers seem to be under the governor, and are Jews. 6; 3: These dimensions exceed the former, which were thirty and

twenty, not sixty each. 7; 11: This letter to Ezra is in Neh. 2; 7, to the governors: so in 1 Esdras 4; 47, although it is not clear that these apply rigidly to the letter of Ezra. 8; 27: When was ever

copper as precious as gold?

Nehemiah 1; 1: This book must have been written late, for Jaddua (12; 22) and Darius Codomannus, the Persian, were at least a century later than Ezra; and Chron. must have been later, for Iddo, the prophet, (Neh. 12; 4) the grandson of Zechariah (Zech. 1; 1) who lived in the reign of Darius, (or by Ezra 5; 1, his son,) is quoted 2 Chron. 13; 22. 7; 8: There is a thorough mess of these numbers in Nehemiah, Ezra 2; 2, and 1 Esdras 5; 9. The names also differ. First I will give the three lists. In the one which immediately follows I only give the name where different in Nehemiah and Esdras; those marked \* differ from Ezra; those marked thus \*\* differ from Ezra and Nehemiah.

-	Ezra 2; 2.	7 .9	Nенеміан 6; 12.	
	Parosh	2172		2172
	Shephatiah	372		372
	Arah	775	*	652
	Pahath-moab ?	2812	dw (this area area)	2818
	Jeshua & Joab &	2012		2010
	Elam	1254		1254
	Zattu	945	*	845
	Zaccai	760		760
	Bani	642	Binnui *	648
	Bebai	623	*	628
	Azgad	1222	*	2322
	Adonikam	666	*	667
	Bigvai	2056	*	2067
	Adin	454	*	655
	Ater of Hezekiah	98		98
	Bezai	323	*	324
	Jorah	112	Hariph	112
	Hashum	223	*	328
	Gibbar	95	Gibeon	95
a	Bethlehem	123)	*	100
b	Netophah	56	***************************************	188
C	Anathoth	128	8.1	128
d	Azmaveth	42	Beth-azmaveth	42
e	Kirjath-arim, &c	743	Kirjath-jearim	743
f	Ramah and Gaba	621		621
inu	Michmas	122		122
9	Bethel and Ai	223	*	123
h	Nebo	52	1.1	52
i	Magbish	156		
-115	Elam	1254		1254
	Harim	320		320
k	Lod, Hadid, and Ono	725	*	721
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1 Jericho 345	
m Jenaah 3630	* 3930
n Jedajah 973	973
70 O Cadian IIIIIII	
C Immed sessions	
P 2 double tribition	
q Harim 1017	
r Levites, Hodaviah, &c. 74	Hodevah 74
Singers 148	
Porters 139	* 138
V. 58 392	Various 392
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	Chadias & Arumidoi ** 420
Zathui * 945	f Cirama and Gabdes 621
Corbe ** 705	
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Dani	
Badas	<i>i</i> Nephis 156
** 3222	k Calamolalus and Onus 725
* 667	l Jerechus ** 245
Bagoi ** 2066	m Annaas ** 3330
* 454	n Jeddu Sanasib ** 972
Atezerius** 92	o Meruth 1052
Ceclan and Azetas ** 67	p Phassaron ** 1047
Azuran ** 432	q Carmi 1017
Anamas ** 101	r Levites, Jessue, Cadmiel,
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w Dominion in	ta, Sami * 139
b Netophah * 55	Various ** 372
c Anathoth ** 158	madot dol no ** 32,868

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3rd of Asa.	Asa 2
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Nadab 2	THE RESERVE ASSESSMENT OF THE PARTY OF THE P
Nadao	Asa 2
Hence Baasha began 5th of A	sa this deal T dallabel
Baasha 24	Asa 24
Hence Elah began in the 29th	of Asa
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190 — 12	— 12
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Zachariah and Shallum 1	Jotham 1
Menahem began 4th Jotham.	
Menahem 10	Jotham 10
Pekahiah began 14th Jotham.	
	a Berlitonnen ** 123
Pekahiah2	Jotham 2
Pekah began 16th Jotham.	c dwalhach ** 158
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Hosea .....

Hezekiah sees the ten

tribes out.

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Age.
40 Rehoboam ...17 (1 K. 14; 21)
                             15; 2)
    Abijam ..... 3 ( ,,
                         " 15; 10)...20 Jeroboam (1 K. 15; 9)
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35 Jehoshaphat...25 ( ,, 22; 42)... 4 Ahab ... ( ,, 22; 41)
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22 Amon ..... 2
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Nadab ..... 2 (
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                         16; 8)...26 Asa..... ( ,,
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Zimri days 7
                        16; 23)...31 Asa..... ( "
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Omri .....12
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                                                          16; 29)
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Jehoram ...12 (2 K. 3; 1) \begin{cases} 2 \text{ Jehosham} & (2 \text{ K. 1; 17}) \\ 18 \text{ Jehosh} & ... & (3; 1) \end{cases}
                        10; 36)
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                        15; 17)...39 Azariah ... (
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                        15; 27)...52 Azariah ... (
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                                                      ,,
                         17; 1) {20 Jotham ... ( ", 12 Ahaz ..... ( ",
                                                         15; 30)
 Hoshea ... 9 (
                                                          17; 1)
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Besides the differences in names, which are very great in Esdras, we have the following:—

Ezra, beging.	v. 43. Nehemiah v. 4	6.	Ezra, beging. v. 43.	Nehemial	v. 46.
Hasupha	Hashupha		Mehunim	Meunin	m
Siaha	Sia		Nephersim	Nephis	hesim
Lebanah	Lebana		Bazluth	Bazlith	
Hajabah	Haggaba		Thamah	Tamah	9
Akkub	Omitted		Peruda	Perida	
Hagab	Adid		Ami	Amon	
Paseah	Phasea		Telharsah	Telhare	echa
Asnah	Omitted				
E	ZRA.	NEH	EMIAH.	ESDR	AS.
	29,166		30,447	32	2,865
v. 60	652	v. 62	642	v. 37	652
		-	-1.000	1110 -20	10,10
	29,818		31,089		3,517
v. 65	7,337	v. 67	7,337	v. 42 7	,347
son even s	37,155	to dab	38,426	40	,864
Qy.	200	Qy.	245	Qy.	245
Can del	raion, (2 is night	æy.	ex orbes in their	æy.	~ 40
anda roll	37,355	isad o	38,671	41	,109
					The same of the sa

Ezra's total number, (v. 64,) Nehemiah's, (v. 66,) and Esdra's, (v. 41,) are each 42,360, and this can be produced by no means in either list; and not the least extraordinary part of this business is, that Carpenter says as follows:—"Nehemiah mentions 1,765 persons not in Ezra, and Ezra has 494 not mentioned in Nehemiah; this last circumstance, which has seemed to render all hope of reconciling them impossible, Mr. Alting thinks is the very point by which they can be reconciled, for if we add Ezra's surplus to the sum in Nehemiah, and Nehemiah's surplus to the sum in Ezra, they will both amount to 31,583." What has this to do with 42,360? But let us see the numbers in our table marked as differing:—

EZRA	noni
Most.	Least.
123	6
100	5
100	1100
or the charte	1
	11
legge found	201
	1
4 Ma . 81 : T	105
	9
	300
327	1739
PART DIFF - 1	A DELEGATION

This is very different from 1765 and 494.

29,166	30,447	29,166	30,447
327	1,739	1,739	327
29,493	32,186 E 642 5	30,905	30,774
652		652	642
30,145	32,828 of 7,337 q	31,557	31,416
7,337		7,337	7,337
37,482	40,165 245	38,894	38,753 245
37,682	40,410	39,094	39,998

Put them in any way, they cannot be made to agree either with themselves or the given totals. Carpenter talks of the numbering only extending to the tribes of Judah and Benjamin: we have not an atom of proof of that, and as to the tribe of Benjamin, it went away with the other tribes in their dispersion, (2 Kings 17; 18:)

yet Neh. 11; 4, we find them again.

Neh. 7; 70: What could more basins be required for, when Ezra 1; 7, gave back the former ones? see also 7; 19, and 8; 33. The number of persons to use these utensils must be much less than before the captivity. V. 70 gives 530 priests' garments, and v. 72 adds 67; yet (v. 43) there were only 74 priests. The Tirshatha's gift is not in Ezra. V.71: 20,000 drachms of gold, and 2,200 lbs. of silver. Ezra says 61,000 drachms of gold, and 5,000 lbs. of silver. Nehemiah says 67 garments, (v. 72,) and Ezra 100, (v. 69,) while 1 Esdras 5; 45, says 1,000 lbs. of gold, 5,000 lbs. of silver, and 100 garments: see also Ezra 8; 25, &c. 8; 17: Jeshua; Deut. 34; 9: Joshua. In Ezra 3; 2, Jeshua is given as the son of Jozadak, and so in Nehemiah 12; 26: but in Neh. 10; 9, as the son of Azaniah: 12; 24, as the son of Kadmiel. 9; 12: To give them light. This is not stated by Moses, (Num. 9; 16,) nor Joshua, (4; 10; 11,) which last mentions no cloud or pillar at all; yet Neh. 9; 19, says it continued with them. Joshua does not say anything about the angel, (Ex. 33; 2,) except the wild nonsense (5; 13 to 15) which is absurdly enough made into an angel in the heading of the chapter. 10; 36: The law must have been finely explained to these people: this part of it was soon done away with. Moses found he had gone too far, (Num. 3; 12, 41, 45: 8; 17, 18.) 11; 4: Where did these Benjamites come from? see 2 K. 17; 18, and Neh. 11; 31. V. 12: 822; yet in 7; 39, there were 973: see, however, v. 20, while the Levites (v. 18) have increased from 74 (Ezra 2; 40: Neh. 7; 43) to 284, with more, (v. 20.) 12; 1: Is this the prophet Jeremiah, and the one before him, Isaiah? We have worse confusion than in this last name. V. 21: Here the son of Hilkiah is Hashabiah;

but 11; 11, says Seraiah V. 35: Here Zechariah is the son of Jonathan; but v. 16, of Iddo.

Esther 1; 1: Esther's name is Hadassah: see 2; 7. 2; 5: The book of Esther is named Megillah. Mordecai alone is called a Jew in the Hebrew books. 2; 6: see 2 Chron. 36; 5: 2 Kings 23; 36, where it is Jehoiakim, so that the two would stand John

and Jhkm. V. 14: Shaashgaz; v. 3: Hege.

Job 1; 1: Job is thought by some to have inhabited Edom before the time of Moses. The Talmud says Job never existed, the work is a fable. Maimonides, in his More Nebuchim, says, to every "rational man" will it be evident that the first two chapters are only allegories. V. 6: Moses is called Lord, (Num. 11; 28.) 6; 14: The Chaldee has, "He that withholds compassion from his friend, forsakes the fear of the Almighty." 7; 9: "Come up no more." If this is God's word, Christ nor no one else ever rose from the dead: see Matth. 27; 52, 53. V. 20: Job says here that he is a sinner: 1; 1, says he was perfect and upright; and see 10; 7, where he is no sinner also, and 23; 11. 9; 25: Sorrowful days are slow. 11; 4: Job has said no such thing. 14; 12, contradicts Christ's rising from the dead, and also the other people who rose: see Matth. 27; 52, and Job 20; 7: 27; 6. 15; 15: compare Gen. 1; 31. 17; 1: Is not one grave enough for one man? 19; 20: The teeth have V. 25: The word for redeemer is "Goel," the word used by Moses for a redeemer of pledged land, the next of kin. (Lev. 25; 25.) V. 26: See 7; 9, and 14; 12. The bones are left out: see, too, 1 Cor. 15; 50. 21; 19, cortradicts Moses, (Deut. 24; 16.) 22; 13: Where is this said. 23; 3: God is everywhere. 25; 5: A falsehood, and proof of gross ignorance. 26; 11: Heaven has no pillars. 28; 2: Copper is melted from its ore; but brass is a compound metal. V. 24: The earth has no ends. This prophet does not know its shape: like our modern conjurors he knows nothing of passing events; they seldom foresee when they are to be put in jail. 30; 15: My soul; in Hebrew, "my principal one," or "my princess." V. 31: No such thing exists as a dragon, although they are repeatedly mentioned in these books. This is the second time, and the first is Deut. 32; 33. With this single exception they are only talked about by the prophet, and in the New Testament, only in the Revelations. 35; 3: Where is this said. 37; 6: The Hebrew, in similar cases, says "a shower of rain" for the small, and "a shower of rains" for the greater. V. 18: Eastern skies are of a much lighter blue than ours. 38: 4: The earth has no foundations, this was the old ignorant way of speaking of it; nor has it corners, (v. 6,) nor breadth, in the way spoken of, (v. 18.) V. 7: This like many other things, may be called figurative language, but in plain English it is a downright lie. 39; 9: There is no such animal. Horne, however, says the word Reim means a rhinoceros, and is in use now in the east. 40; 10: Behema, in Hebrew, is an animal generally. V. 15: We know of no such animal who (v. 23) drinks rivers. 41; 1: nor have we any leviathans now who talk, (v. 3), and light coals with their breath, (v. 23.) V. 16: Angels, Elim in the Hebrew. 42; 5, contradicts Moses, (Ex. 33; 20.) This whole book, if not an allegory, is a most absurd tale, particularly at its beginning, for Satan does not come in at the end. God, in 42; 7, says Job has spoken right, yet in c. 38 he soundly rates him. In 42; 12, he gets double the riches he had in c. 1; but by v. 13 he only gets the same number of children, yet these were easier to get than the cattle. This book is the first which refers to a future state.

Psalms.—The Jews say David only collected the Psalms, that they had ten authors, Adam, (91st,) Melchisedeck, (110,) Abraham or Ethan, (89.) Moses, (90 to 99.) Asaph, Heman, Jedutham, and the three sons of Korah. 1; 1: The epistles and gospels were first in the Prayer Book from the bishops' Bible, 1568, but were altered to the present (1611) in 1661, when the Liturgy was altered; but the Psalms are to this day from the old version. V. 3: This is not true, the good do not always prosper: see also 34; 17, 19, &c. C. 7, heading: Saul was the son of Kish, not Cush. 8; 1: In the title, Gittith is taken by some as a musical instrument: the Vulgate has "presses." 11; 6: This is not true, the wicked often prosper. 14; 7: This and many more passages were not written by David, but after or during the Babylonian captivity: see 20; 9: 21; 1: 45; 1: 53; 6: 74; 7: 78; 70: 79; 1: 102; 20: 126; 1, 4: 137; 1. 15; 1: Moses gave 613 laws; David reduced them to eleven, in Ps. 15: Isaiah into six, in 33; 15. and afterwards into two in 56; 1. By Habakkuk they were brought into one: -" The just shall live by his faith." (Talmud Mackoth, fol. 23.) V. 5: Not true. 16; 10: Here a future state is referred to, and so in 17; 15: 37; 18: 42; 2: 49; 8, 9, 15: Prov. 14; 32: but in the following it is denied: -6; 5: 49; 12, 19, 20: 48; 12: 115; 17: 146; 4. 18; 6: 29; 9: 42; 4: 48; 9: 65; 4: 68; 29: 78; 69: 138; 2: The Temple was not built in David's time; and in 22; 22, 25, he is right, and speaks not of the temple but the congregation. V. 15: The world has no foundations, although it was the old ignorant way of talking. 20; 5: This seems to point at a consecrated banner, perhaps like the one made so on Colpetty Heath, which was first consecrated by the garrison chaplain, and then by the Malay priest. There was some sense in this, if it was rather loose from the apostolic church. 22; 14: David was a bad anatomist; the heart is not among the bowels. V. 16, 18: Here is David quietly deploring his own evils, and these are converted into prophecies of Christ. 23; 2: Green pastures, or better, the pastures of tender grass, deshe. These pastures are, in the Vulgate and Sept., several times beautiful palaces. 24; 2: The seas are

founded on the earth, not the earth on the seas. 26; 9: Who was bloodier than this same David? 29; 5 to 8: Here are absurd contradictions to truth, and for what purpose? 30; 5: See Num. 32; 13: Jer. 25; 11: or the present captivity of 1800 years. 32; 3: This is a good Irish bull. 33; 5: Compare Judges 2; 15: 9; 57: 2 Sam. 12; 11: 1 K. 22; 23: Isaiah 45; 7, &c. 34; 18, contradicts 10; 1. 36; 1: Here David rightly enough calls himself wicked: see 26; 1: 16; 10: 101; 2, 6: 119; 176. 39; 35, 36: Compare v. 38, 44, 45. 43; 3: How many tabernacles were there? Moses only made one. 44; 19: There are no dragons: see also 74; 13, where they are fish; so is Leviathan, 104; 26. 48; 8: Where was it when Titus took it? 49; 15: Power of the grave, literally the Sheol of Mizzebul. This is one of the most difficult passages in Scripture. The Hebrew is Vetsiram Lebaloth Sheol Mizzebul Lo. The rendering below is rather paraphrase than translation :- "Unable is the grave to destroy that which outlives it." The literal rendering of each word is as follows:-Vetsiram, and their firm; Lebaloth, to destroy; Sheol, the grave; Mizzebul, away from its dwelling; Lo, to him, or not? 50; 13 to 17, contradicts the law of Moses totally. 51; 16: Then why were they ordered by Moses, as he said from God, and he tells us nothing like v. 17. 51; 18, 19: Either these verses have been added, or the Psalm has been falsely attributed to David, who had not then taken Jerusalem; see heading, and it was walled when he took it, (Judges 1; 8: Josh. 15; 63: 1 Sam. 17; 54: 1 K. 3; 1: 2 Sam. 5; 6.) There is much confusion, but the Jews agree that it was not took in Bathsheba's time. 52; 3, does not tell lies, but truth: see 1 Sam. 22; 9, also Psalm 120; 3, where he is called a liar. C. 53: This is the fourteenth over again, except the word God is used instead of Jehovah. 60; 8: To throw the shoe is a strong eastern mode of expressing extreme contempt. 61; 7: "For ever;" and this man is called a prophet. 66; 12: Not true; they went through water, but not fire. V. 15 and 69; 30, 31, contradicts 61; 15. 67; 4: Here other nations are to be saved, yet Moses ordered seven to be destroyed, (Deut. 7; 2.) 68; 7: God did no such thing: the cloud, pillar of fire, (Ex. 13; 21,) and angel, (Ex. 14; 19,) did so. The whole is a gross contradiction, for if, (Ex. 13; 21,) the Lord was in the cloud, 40; 37, tells us they did not journey when the cloud was over the tabernacle; we, therefore, must presume that before this was made, the cloud halted at their head when they were to stop, and remained there; yet the Lord, in one of their halts, was long on Mount Sinai. V. 13: To lie "among the pots" is a common eastern saying for distress: it is equivalent to our sleeping in the open air. V. 31: The Ethiopians never became Jews. C. 69: Some call this a prophecy of Christ, although David devotes his enemies to bitter destruction in it, the opposite to Christ's maxims, and it is in

the past tense, (v. 21,) they gave me. Was the Son of God a fool, too? for if one part relates to him, the other does, (v. 5.) 74; 9: When was this? if in the captivity, where was Daniel and Ezra. Carpenter says it relates to burning the Temple, and to the year 588. 75; 3: The earth has no pillars, although the ignorant ancients thought so, and among the rest, these inspired writers. 78; 46: We had no caterpillars in Exodus. 82; 5: The earth has no foundations. 86; 11: What teaching could he want? Had he not the law of Moses? 89; 4: Not true. V. 22: Not true; he was often afflicted: see c. 70 and many others. V. 36: Another outrageous lie. V. 49: This was not written by David, and appears, from what is before and what follows, to have been written in captivity; and 107; 12, 14, shews a captivity and a return. 92; 10: Another unicorn: see note on Job 39; 9. V. 12: See Isaiah 57; 1. 105; 18: This ironing is not in Exodus, nor are the caterpillars, (v. 34.) 106; 33: There is no account of this speaking unadvisedly, although Moses was not allowed to enter Canaan for something he said, (Deut. 3; 26:) see the account, (Ex. 17; 1, &c.) V. 38: Where else is this to be found? 108; 6: This is a pretty request to God, and the whole chapter is a tolerably average specimen of this whole book, which is mainly made up of praising God and requesting him to slaughter the writer's enemies. The writer often calls himself poor, but David was successful and rich: witness the things he left for the Temple, (1 Chron. 28; 14, &c.) Carpenter says, v. 6 to 20 are the curses of David's enemies. If so, they make him worse than I do: see v. 16, 17, 18. V. 14: Women, who are in the Bible treated like slaves, after the eastern customs, are here noticed as being so far better than dogs, that they can sin. 110; 1, 5: Here David is on both hands, the right and the left. 112; 3: Not true; many good men are poor, and many "mighty" people (v. 2) are both bad men and rich. 113; 9: This was not true of one of David's wives: see 2 Sam. 6; 23, although by another account she had several. See the note on the above chapter of Samuel. 116; 12: As the boy said to his grandmother, "Don't we thank God for all things?" "Yes." "Well, then, thank him that I have just stepped in your egg basket." 119; 68: Compare Judges 9; 23. 120; 7: David was forbidden to build the temple because he was a man of war and blood, (1 Chron. 22; 8.) 121; 1: Rank nonsense. 126; 1: This alludes to a past captivity, and v. 4 to a present one. David was not a captive at all. 128; 3: Not true of David's wife Michal: see note on 113; 9. 132; 6: It was found at Bethshemish, (1 Sam. 6; 14,) and taken to Baale, (2 Sam. 6; 2,) or to Kirjathjearim, (1 Chron. 13; 5,) and afterwards to Obed-edom's house, V. 13; 14: For ever. Where is it now? 137; 1: Of course this is a Psalm of David. 139; 8: David was never in hell before he died, and could not know this. When the last part takes

place, who is the ruling power? 140; 2: Who warred more than David; and see 144; 1, where he thanks God for it. 144; 11: Where was this? David was never captive. 145; 8: 30; 5: Deut. 32; 10: 8; 5: 1 Sam. 6; 19: Ex. 32; 27: Lev. 10; 2: 24; 23: Num. 11; 33: 14; 33: 16; 49: Deut. 7; 2: 2 Sam. 24; 15, &c. are examples. V. 9: Compare 1 Sam. 15; 3; or 6; 19, and a hundred others; and then Psalm 145; 8, or Micah 7; 18: Isaiah 63; 3, 6: 66; 15: Jer. 21; 5: 33; 5: 36; 7: Ezra 8; 18: Zeph. 1; 17, &c. 146; 4: Compare John 3; 36. 147; 13: There is no captivity here: see 126; 1, 4, and note. 149;

8: See 1 Peter 2; 17: Ezek. 43; 9.

Proverbs.—The Douay 30; 1 of Proverbs begins thus: "The words of Gatherer, the son of Vomiter." The Latin is Congregans, the son of Vomens. Gatherer and Vomiter are the translations of the Hebrew, which is Agur and Jakeh. To call them Solomon's Proverbs is moonshine. 1; 28, contradicts Ex. 34; 7: Dan. 9; 4: Ps. 103; 11: 145; 8: 1 Chron. 16; 34, 41: 2 Chron. 5; 13: 7; 36: 20; 21: and a hundred other instances. 3; 20: Dew does not come from the clouds, but from the earth. V. 33: Not true. 4; 7: Not true; religion is the principal thing. See Eccles. 1; 18: Matth. 10; 16: and 1 Cor. 1; 19. V. 25: The eyelids do not look. 5; 18, 20: Very different from Solomon's practice. 6; 13: Not true; people do not wink with their eyes, but with their eyelids. V. 30: Here Solomon allows thieving, making the  $\sin(v.31)$  in being found out. 8; 29: The earth has no foundations. 10; 18: A fool: see Matth. 5; 22. Solomon often calls people fools. V. 30: Not true; and contradicted by 14; 19. 11; 1: Literally, "a perfect stone is his delight." V. 8: Not true. 12; 22: See 2 Thess. 2; 11: or 1 K. 22; 23. 15; 6: Not always. 16; 3, contradicts Gen. 3; 8, 9. V. 4: Compare Ps. 145; 9. V. 7: Not true always. 18; 22, contradicts 1 Cor. 7; 8. 21; 18: See 1 Pet. 3; 18: or 1 Tim. 2; 6. 24; 29, contradicts Ex. 21; 23, 24, 25, and so does 25; 21. 26; 4 and 5 contradict each other. 29; 14: Not true. 30; 17: Ditto. V. 19: The "with" here is not right; it should be "in." The Douay has "in youth," but the Hebrew does not bear it out. 31; 1: Contradicted by v. 29.

Ecclesiastes.—This book was long rejected from the Jewish Bible.

1; 1: Solomon is called Coheleth in this book. V. 5: Not true; the sun is fixed. V. 9: Not true. V. 14: Not true, and contradicted by 8; 17. 2; 16: Not true. 6; 6: The latter part is not true. 7; 16, contradicts all reason. Who can be too good. V. 28: Commodore Trunnion seems to think the same; he calls them p—s kitchens. V. 29: Man is not made upright: see also latter part of 8; 11. 9; 2, 3, 5, 6, 10, 11, argues that there is no future state, and chance rules everything. 11; 9, argues for a future state,

and contradicts the above; so does 12; 7.

We now begin Solomon's Song; and the most outrageous ass

could never have done a more utterly insane thing than to take these for prophecies of Christ. The drivelling fools who headed these chapters wanted strait waistcoats, certainly. Was Christ black? (1; 5.) 1; 4: This was not written by Solomon: see also v. 12: and 3; 7, 9: 8; 11. 5; 11, contradicts 1; 5. 6; 13: Shulammith is a maid praised in this book, not a place. 12; 22,

contradicts 1 Sam. 16; 2: and 1 K. 22; 23.

Isaiah.—The Jews say Isaiah, in Hebrew Jesahiahu, was son to King Uzziah's brother. 1; 1: Jerome, in his commentary on this book, tells us that the Tower of Babel was 4000 paces high, or about 10,000 feet!! when God came down and stopped the builders. V. 11: Here is God asking what is the use of obeying his own orders, if we believe Moses. David says the same thing in Ps. 51; 16, 17. V. 12 to 15 completely upsets the Mosaic law, hence neither Moses and Isaiah nor Moses and David cannot both be true. V. 14: 43; 24: Jer. 15; 6: Mal. 2; 17: and all such expressions are derogatory to God, who is not weary. To call these speaking in the language of men is despicable, and utter humbug. Compare too Mal. 3; 6: Jas. 1; 17, with Gen. 6; 6: Ex. 32; 14: 2 Sam. 24; 16: 1 Chron. 21; 15: Jer. 26; 19: Judges 2; 18: 1 Sam. 15; 35: Ps. 106; 45: Amos 7; 3: Jonah 3; 10, &c. V. 15: Compare 1 Thess. 5; 17: Matth. 7; 7: 21; 22: John 11; 22: and 1 John 3; 22. V. 25: Bedil, in Greek, Cassiteron; in Latin, 2; 13 to 16: Here this prophet, like all the other writers of these books, does not look beyond his own nose. Judea is the world in almost every case, and the exceptions go not far beyond it. There are no idolaters in that country now, nor for ages past; why, then, was v. 18 and 20 written of any people? and if this is called figurative, I reply it is absurd for a pretended prophet to talk so that he cannot be understood. V.20: When was this prophecy fulfilled? Compare 2 K. 18; 18. 5; 8: This has been largely done in Ireland, contrary to this scripture. V. 27: Not true. 6; 1: This chapter absurdly enough is headed as a vision. The writer says nothing about such a thing; he tells you plainly he saw God, and repeats it in v. 5, notwithstanding Moses, (Ex. 33; 20.) V. 2: Solomon's seraphim had only one pair of wings; and as to Isaiah's flying, where did they fly to? Only one flies, (v. 6.) V. 7: Here is a new way of absolving from sin; and the second miracle is not noticed, viz., that the coal did not burn Isaiah. V. 9, 10: Grossly unjust, and therefore not from God. 7; 7: Compare this with 2 Chron. 18; 5, 6, 8, and, in v. 19, Ahaz is King of Israel, whereas Pekah was their King; and in 2 K. 16; 5, Ahaz beats Pekah, and (v. 10) goes to Damascus through (v. 9) the help of the King of Assyria: but 2 Chron. 28; 20, contradicts this. How could Pekah fight Ahaz, when (2 K. 15; 30) he was killed in the twentieth year of Jotham's reign, the father of Ahaz? who (v. 33) only reigned sixteen years, and who (2 Chron. 3; 23) is

tolerably tempting the Lord, not as Isaiah says, (v. 12.) V. 14: Here is the prophecy, so absurdly quoted by Matthew (1; 23), of a sign given to Ahaz; and first the translation should be "hath conceived," and so the same Hebrew word is rendered in Jer. 49; 30. It was a past event, and had by no possibility any reference to the birth of Christ, 700 years afterwards, than it had to my birth; nor was Mary's son called Emmanuel, as in Matth., nor Immanuel, as in Isaiah, but Jesus. Neither was Isaiah's son called Immanuel, see 8; 3, where this pretended prophecy of Christ is fulfilled, but the child is called Maher Shalal Hashbaz. The whole story is contradictory throughout, for neither 2 K. 16; nor 2 Chron. 28, mentions the name of Isaiah nor his prophecy. The only prophet spoken of is in the latter place, Oded, (v. 9); and in Isaiah (v. 16) what comes of this prophecy? (v. 7) why, that one of these kings did conquer Ahaz, (2 Chron. 28; 5); but did not conquer him, (2 K. 16; 9.)—Rather an odd Virgin: compare 8; 3. The word Alma means more than a virgin. Ruth is so called when she was a mother. It means also a woman, in many places, and perhaps more: see Cant. 6; 8: Joel 1; 8. The truth of the prophecy will be seen in 2 Chron. 28; 6: or 2 K. 16. 8; 14: Here is an absurdity: God a snare, and (v. 21) to make his chosen people curse himself. V. 18: Here are children talked of as signs; whereas, 7; 14, relates only to one. 9; 6: Here the prophecy in 7; 14, is plainly enough past. The son is not to be born 700 years afterwards, but he is born. V. 11 alludes again to those days. The word "therefore" connects it with the foregoing, and by v. 6, 7, it appears plain that Isaiah intended to make this miraculous child, as he pretends, a temporal ruler or king in Jerusalem; and perhaps from these attempts, he was killed by Manasseli, as Cruden thinks: see the word Prophet. V.9: No violence: how can this fit Christ? see John 2; 15: Matth. 21; 12. 10; 22: Where is this remnant? The eleven tribes are lost; how can they return? V. 24 again speaks of the present time; so does the whole of c. 11. See v. 11 and 4. Christ slew nobody. V. 6, 7: None of these things took place in Christ's time; and v. 16 the Jews were not enslaved after Christ's time by the Assyrians, but the Romans. 11; 4, end: the Chaldee has "he shall slay that wicked Romulus." V. 11: Elam sometimes means Persia, which the natives call Iran and Pars; the Arabs call it Fars. 13; 16, contradicts Ex. 20: 14. God is here made to cause his own commands to be broken. It is also utterly contradictory not only of God's justice, but of the law of Moses, (Deut. 24; 16), and the same of v. 18. V. 20: Not true; the Arabians and others have pitched tents there. V. 21: How many satyrs have danced there? 14; 8: Here by the added word trees are made to talk. V. 21: Grossly unjust, and contradicted by Deut 24; 16. The Sept. has "and syrens shall rest there, and demons shall dance there." V. 29: There are no fiery serpents,

nor no flying ones: see also 30; 6. 17; 1: Damascus exists now, so does Ethiopia, (c. 18.) 18; 25: Not true: never done. Compare Deut. 23; 7. 19; 9: White works is better than networks. margin has it. V. 17: When did this come to pass? or v. 18, 20, 23, 25: and 20; 4: or 23; 18: or 24; 3, 19, 20: or 26; 19, 21? Isaiah's dead body (v. 19) did not arise at the end of the Babylon captivity, to which these rhapsodies allude, if they allude to anything. V. 18: Onkelos, the Arabic, and Symmachus say city of the sun: the Sept. has city of righteousness. 22; 6: When did this come to pass? Elam is Persia, and the Persians restored the Temple; and (v. 20) no Eliakim was called. 23; 3: This seed is the corn of Egypt. The Nile is called Sehor, from Shachah, to become black or dark, which it does in the inundation. 26; 12: With this and Phill. 2; 13: Prov. 16; 9; 2 Cor. 3; 5, &c. how is it we can be damned? 27; 1: Here leviathan is a crooked serpent; he was a fish in Ps. 104; 26; and what is the end of God's punishing either? V. 12: When was this ever done? V. 13: It must be a "great trumpet" to be heard all over Assyria and Egypt from Jerusalem. 28; 17: Here are drunken priests and prophets; in other places we have lying ones, (1 K. 13; 18: Jer. 27; 10, 14: 28; 15: 1 K. 22; 22, 23: 2 Chron. 18; 20, 21, 22): and how are these drunken and lying prophets to be distinguished at the time? 30; 10: Here seers and prophets are spoken of by Isaiah as two distinct people, but 1 Sam. 9; 9, they are the same. V. 17: Neither true nor likely. V. 20: "Any more:" if Isaiah was, as Cruden thinks, (Prophet) killed by Manasseh, they had certainly several punishments after his time, as that of Babylon, that of Antiochus, those of the Romans, &c. V. 26: Perfect nonsense, which, to be fulfilled as a prophecy, should have happened on the return of the Jews from Babylon. 32; 1: Sometimes this chapter is said to contain prophecies of Christ, yet he was no king, although perhaps he meant to be one, and then he would have said he fulfilled this prophecy, as he did in other cases. See also v. 17, which events have exactly reversed, for there has been no peace for either Jew or Christian since his day. See also v. 18: have the Jews obtained this through Christ? 33: 5: This contradicts nearly all the rest of Isaiah, which is filled with denunciations of wrath against the Jews for their sins, while here they are quite righteous: see 1; 4: 2; 21, 22: 3; 8, &c. V. 20: Here is a gross falsehood to be uttered by this prophet. 34; 2: Not true. V. 3: Not true, and the latter part nonsense. V. 4: Not true, and all nonsense. V. 5: The first part is nonsense. V. 6 is all nonsense. Really Jehovah is represented more like a demon than a God in these books: see the Section on Cruelties. In v. 7 we have unicorns again. V. 9 is nonsense. V. 10 is not true. V. 13: Here we have dragons in Idumea, (v. 6) although (27; 1) they are fish. V. 14: Here are satyrs again. 35; 7: This should

be "the mirage shall become a pool," Schrab. More dragons; and look at the absurd heading of this and many more chapters. This chapter entirely refers to Jews: see v. 8, "the unclean." 36; 14: See 2 K. 18; 29. Compare also as below, and the account of the same thing in 2 Chron. c. 32, and then say which of the three is the inspired writer.

36; 17, 18 with 2 K. 18; 29. 38; 3, with 2 K. 20; 3. ", ", 34. ", 4, ", ", 4. ", ", 4. ", ", 4. ", ", 4. ", 19; 20. ", 8, with 2 K. 20; 8 to 11. ,, 19, 37; 21, 38; 9 to 22, are omitted in Kings. Hence this prophet could not copy a plain tale and speech, leaving out and putting in as he pleases. Which is the inspired writer, Isaiah, or the writer of Kings? They cannot both be. V. 18: This denies a future state. V. 21: See 2 K. 20; 7. 39; 1: See 2 K. 20; 11, where it is Berodach. Which is the inspired writer? V. 3: See 2 K. 20; 14. Unto me is not in Kings. 40; 3: This is claimed as a prophecy of John the Baptist: see Matth. 3; 3: Mark 1; 23: Luke 3; 4: John 1; 23: not one of which have quoted the prophet correctly, nor are their quotations all alike; see John's. V. 4: Untrue and nonsense. So is v. 5. V. 6: John the Baptist cried none of these cries. See Matth. 3; 2: Mark 1; 7: Luke 3; 7: John 1; 23. V. 15: Not true. V. 16: See 1; 13: and Christ abolished sacrifices. In fact it is God who is spoken of all through: see v. 18, 27, 28. 41; 1: When do islands talk or (v. 5) see? V. 8: Here is an impious verse; Abraham called God's friend, yet he is one of the worst among the many bad characters in these books. See Section 50. V. 15: Not true; nonsensical, and never done, and so of v. 16. V. 19: For the Shitta or Cetim tree, the Vulgate has the thorn. V. 25: Bethlehem happens to lie south of Jerusalem. 42; 1: This is another presumed prophecy of Christ. V. 2: This cannot be true of Christ, who made his voice heard in the streets, and cried in the Temple often enough. V. 4: Was not Christ discouraged? What barefaced assurance must the men have had who headed this chapter. V. 8: Was it not giving his glory to another, if he sent his Son in the world, as is pretended? See also 48:11. V. 13: Is this a prophecy, I wonder? God must prevail, but Christ was crucified. 43; 20: What beasts ever did this? Perhaps the fabulous dragons. V. 28: This is enough to settle the date of this book after the captivity. All Isaiah's prophecies are so indefinite that nothing can be made of them, yet here he, on a sudden, becomes so clear as to give a man's name, who, it is pretended, was not born till long after him. This was evidently put in to excite Cyrus to rebuild the Temple; most likely by Daniel. 44; 28: Not true: see Ezra 4; 5, 24. It was not rebuilt till the second year of Darius. Ezra 5; 2, began, contradicts 3; 10. Xenophon also calls Cyrus, "God's Shepherd." 45; 1: Cambyses, his son, and Smerdis suc-

ceeded Cyrus; then Darius, Xerxes, and Artaxerxes. Who Ahasucreus and Artaxerxes are in Ezra and Nehemiah I do not know. Neh. 2; 13, 1, says all was a ruin in the 20th year of Artaxerxes. Isaiah said Cyrus was to build it up sixty years before. V. 5: How is this to be reconciled to the three Gods of Christians? See also v. 21. V. 13: This good blarney for Cyrns must also be given to Daniel. 49; 1 to 5: This is evidently written in captivity. V. 23: Is this a prophecy of Christ? See the absurd heading of the chapter. It all alludes to the restoration from Babylon: see v. 6, 19, 20, 26, and 53; 5, where the deliverance is near; v. 14, where it is plainer spoken of; and v. 17, where the captivity is plainly spoken of as a past thing. 52; 1: Grossly false; the city was taken several times after the return from Babylon. V. 5 plainly means the captivity in Babylon. See v. 7, 8, 9, 11, 12, which speak of the return even to carrying the vessels, (v. 11) yet all this is most shamelessly set down as relating to Christ: see the heading, also v. 13. Christ was never exalted except on the cross: this verse means Israel. V. 15: Christ sprinkled no nations, he was never out of Judea, for Luke never takes him to Egypt. 53; 2, 3: If this relates to Christ, it flatly contradicts 42; 13: 49; 23: &c. V. 7: Not true of Christ; he spoke enough both to the priest, Pilate, and on the cross. V. 12: Not true of Christ. V. 27: Does this mean all men are sinners? If so, look at Mark 2; 17. 54; 11, 12: If this relates to the second temple it is not true. V. 17: Absurdly false; and look at the ridiculous heading of this chapter. 55; 1: How many contradictions are perpetrated in this single verse. Who can buy without money? Who goes to waters to eat, or to find wine and honey? How are things bought which have no price, and why is money (which he has not) paid for that which is not bread, (v. 2) although he is told to eat it? 56; 5, 6, 7, contradicts the law and practice of Moses and Joshua, who butchered all the Canaanites. 57; 1: See Psa. 92; 12. V. 3: There are no such things as sorceresses. V. 13: This is to the Jews, clearly. Look at the brutal heading for v. 13. What did the savages who wrote this mean by evangelical? Well may Mosheim and many other Christian writers speak of the "pious frauds," and "fabulous wonders" relative to these books where Christianity is concerned. 59; 20, 21: Here is another absurdity. Look at the heading; and then (v. 21) Christ had no seed. 60; 6, 7: Not true either of Jews or Gentiles. V. 10: Not true; the Jews built both their temple and walls after their return from Babylon. V. 15 to end: Grossly false; relating, as they do, to the time of the captivity and the return. 61; 4: Here the heading speaks of Christ again. Can any thing be more riotously absurd? This verse relates to the rebuilding of Jerusalem after the return from Babylon. See also v. 7. 62; 3: This crown is no more nor less than a turban: see Gesenius on Tsanoaph. V. 4: Not true; nor v. 6. Both relate to the

return from Babylon. V. 8 to end relates to the return from Babylon, and v. 8 and 11 grossly untrue. 63; 1: Look at the infamous heading. Did Christ come from Edom? V. 4 relates to the return from Babylon, if it means anything. So do v. 8, 9, 10, 16, 17, 18. 64; 3: Not true. V. 5: Badly translated: see the Douay, "as the rag of a menstruous woman." 65; 17: We are here to have a new earth and heaven, and in v. 19, a Jerusalem. V. 25: Not true; and the whole chapter is utter nonsense. If the Jews are to wait for a Messiah till all this comes to pass, they will look for a long time. It has never happened yet, not figuratively even, for Christ, instead of bringing peace, most truly as he said, brought a sword. Sometimes, however, the men eat lions as well as lions eat men. Bruce relates this after he left Hydra, the Thunodrum of the ancients, and got among the Arab tribe of Wellid Sidi Boogannim. 66; 5 to 10 evidently refers to the return from Babylon.

Jeremiah 1; 9: Is not this seeing God face to face? notwithstanding Ex. 33; 20. 2; 8: Here is an absurdity-prophesying by Baal. V. 14 to 18, &c.: This must have been written in captivity in Egypt. V. 22: Potash may be of use for washing, but not nitre. V. 28: If the Jews believed the miracles recorded in these books and then did this, they must have been absolutely insane; and instead of being called God's people and deserving help, they deserved to be knocked on the head like mad dogs. See also v. 34 and 19; 5, and dozens of like things. 3; 1: David did this with Michal. 4; 10: Comfortable assurance! God deceives no one. V. 19: This news would be heard naturally enough through merchants. A great nation like Babylon, preparing for a foreign war, would make noise enough long beforehand, and these pretended prophets had nothing else to do than gather news. V. 24: If this is figurative language, it is nonsense, and if anything else, it is not true. 5; 22: Not true. The sea is continually changing its bounds: see Lyell's Geology. V. 31: How can a prophet prophesy falsely? The thing is absurd. 7; 12: Shiloh, which in Gen. 49; 10 has been ludicrously enough taken by some as a prophecy of Christ, has its meaning pretty plainly defined here: see Josh. 18; 1. V. 20: God is just: what had the beasts done, and the children? V. 22: Then Moses must be an almighty liar, and (v. 23) gives out a new religion. V. 31: They must have been downright mad. 8; 5; Throughout all this book the Jews are denounced as the grossest of idolaters, and yet Josiah (2 K. 22; 2: 2 Chron. 34; 3,) very early in his reign did away with idolatry. V. 10: Unjust; what had the wives done? Contradictory, too, of the commandment against adultery. V. 16: Here the story is evidently no prophecy, for it is after the event: see also 9; 1. V. 17: There is nothing to shew that this was done. 9; 11: Here is Jerusalem to be a den for dragons, which by Psa. 74; 13, are fish; so also 148; 7: while Isai. 13; 22: 34; 13: 35; 7: 43;

20: Jeremiah 10; 22: 49; 33: 51; 37, they are to be in inland towns. V. 14: How could they know better if their fathers taught them so? And the priests were as bad: see 6; 13: 2; 8: 5; 31: while by 5; 1, there was not one single good man, priest or prophet. V. 16: Not true: they were taken captive, and not consumed. V. 19: This is after the event. V. 24: There is not much lovingkindness in the preceding denunciations, nor in the butchery of all the Canaanites, or in the 185,000 Assyrians slaughtered, (2 K. 19; 25) and many other cases. V. 25: What was the use of circumcision: see also v. 26. C. 10: This chapter quite breaks the story, and instead of denouncing the Jews, does so to the heathen and commends the Jews till v. 18, there it takes up as before. V. 9: Uphaz: in 2 Chron. 8; 18 and several other places it is Ophir. V. 20: This is after the event, while v. 22 is before it, and v. 25 after it again. 11; 11: 14; 12: 25; 32, 33: 31; 36: Lam. 3; 8, 44: 5; 22, contradict his own words, 26; 2, 3: 12; 15: 18; 8: 15; 20, 21: 24; 6: 27; 12, 13: 29; 12: 30; 17, 18: all c.31: 33; 3 to the end, particularly v. 21, 26: 36; 3: 46; 27, 28: Lam. 3; 31, as well as many other places, in which God has promised to hear the prayers of the Jews. V. 13: What was the good Josiah about when this was permitted? yet he began early to destroy idolatry, we are told. (2 Chron. 34; 3.) V. 19: This is sometimes called a prophecy of Christ, and the utter absurdity of its being so is seen at once. Jeremiah is speaking of himself and of the machinations of the Jews against him, which ended in his imprisonment (33; 3); and in 11; 20, he prays to be revenged, which is promised in the rest of the chapter, and grossly unjust it is, (v. 22.) V. 23: Not true; there was a remnant not only to go Babylon, but to return, (Ezra 2; 23.) 12; 6: This must have been written when the Canaanite was not in the land. V. 14, 16: Here the heathens, if they learn the Jewish ways, are to be taken under God's protection; while, in Deut. 7; 2, they are to be mercilessly butchered. 14; 14: and who was to tell which was the true prophet, each declaring himself sent by God, and the signs of the false ones coming to pass, which false ones are sent from God? (Deut. 13; 1, 2, 3.) V. 16: Grossly unjust to the children, who must have done what their fathers told them, or the law of Moses would have them stoned, (Deut. 21; 20.) V. 19: This is utter nonsense; they are told all through the book they are to be punished for their sins, yet here he asks why; and the following verses are at variance with the whole book: here they are penitent, but not elsewhere. 15; 1 to 4: Grossly cruel and unjust. How could the people help the king being a sinner? He is represented in 2 Chron. 23; 11, as taken captive and restored. This is not told us in 2 K. 21, although it may be in v. 13 threatened, and the fellow dies in his bed after all; yet for his sins this dreadful denunciation is put forth on the whole nation. 15; 18:

Here is an impious speech, to ask God if he is a liar. V. 19 to the end is not true: the Babylonians did prevail, and they are penitent enough, (14; 20.) 16; 3, 4: Cruel and unjust, for Josiah destroyed idolatry; and if it is in Manasseh's reign, they were not carried captive or killed either in 2 K. 21; or 2 Chron. 33. Manasseh was taken captive and returned. Jeremiah's prophecies of their slaughter here and elsewhere are false. What were the people guilty of before Hilkiah found the law? The priests and prophets were as bad as the rest, (5; 1: 6; 13: 2; 8: 5; 31.) V. 13 contradicts v. 6; and here we have God threatening to make the Israelites idolaters. So does v. 15, which is written under captivity, so in fact is the whole chapter. V. 18: First (v. 6) they are all to die in captivity; then, (v. 13) they are to be only captives; then, (v. 15) they are to return to Judea; and here their sin is to be recompensed double, which cannot be done to dead men. 17; 4: "For ever." Not true; they returned from Babylon. V. 25: "For ever;" and the condition is (v. 24) simply that they keep holy the Sabbath; hence all the rest of the commandments and law go for nothing, but in v 26 this bargain is broke, and sacrifices are required also. 18; 7 to 10: Here the prophet is perfectly safe: whichever thing happens he is sure to be right, for he provides for both ways. V. 8, contradicts 14; 12; and this backing and filling goes through nearly the whole book: see note to 11; 11, also Deut. 26; 40 to 45, and many others. V. 16: "Perpetual." Not true; it was only for a time, and they returned from Babylon, and are promised to return now, not as Christians, but as Jews, to continue that religion (Deut. 29; 9) "for ever," (21; 13: 32; 46, 47: Lev. 23; 41: 24; 8: 26; 44: and particularly see Deut. 30; 8. V. 20, first sentence: No, not according to this revengeful rascal: see v. 21; but yes, to an absurd extent, according to Christ, (Matth. 5; 39,) and Paul, (Rom. 12; 17: 1 Thess. 5; 15: 1 Peter 3; 9,) Moses, (Deut. 44; 4:) and David, because evil is returned him for good, is ready to butcher a whole family, the innocent with the guilty, (1 Sam. 25; 21, 22, 34. 19; 12: Here he is to go to Hinnom and tell the people; but (v. 14) he tells them in the Temple. 19; 3: There was only one King of Judah at a time: see also 25; 18, where Kings of cities are spoken of V.9: Not a word about this in Kings or Chronicles. It was written after the event: see Lament. 4; 10. 20; 1: This Pashur prospered well, (Ezra 2; 38.) Pashur's father must have been more than 400 years old: he is of the sixteenth course of priests, (1 Chron. 24; 14.) Pashur (21; 1) was of the fifth course, (1 Chron. 24; 9.) V. 3: Pashur, or Phasour, means "increase;" and Magor Missabib means "fear all round." V. 4: "Captive;" they were before to be killed, (16; 4, 6: 19; 7.) There is no end to the contradictions in this book. V. 7: Here is an impious rascal talking about God deceiving him; and see v. 14 to the end of the chapter, which beautiful curses he

calls (v. 16) praising God. 21; 6: Here the people are to die of a pestilence: 20; 4, they are to be taken captive to Babylon and then killed: 16; 4, 6: 19; 7, 11, they are to be killed in Jerusalem. Each of these is of course the word of God. 22; 10: None to return: see Ezra 2; 1, where they "came again" every one to his city; this, however, may mean Josiah and Shallum. V. 11: Shallum is (2 Chron. 34; 22) the son of Tikvath, not Josiah; and (34; 22) Jehoahaz succeeds Josiah: so also 2 Kings 22; 14: 23; 30. Josiah was killed, so he could not return. Jehoachin (2 Kings 25; 27,) was captive, and lived some time after. are several other Shallums, but none said to reign, except long before, (2 Kings 15; 10.) The whole thing is a confusion. V. 11 is written after the event at Jerusalem, from whence Shallum went forth, and is not to return, but to die at Babylon; but v. 18 says Jehoakim, called Coniah in v. 24, 28, and Jeconiah, 27; 20, is the son of Josiah, who (v. 27) is not to return to Jerusalem, but yet (v. 19) he is to return, and to be thrown out of Jerusalem when dead. 23; 6: This has been called a prophecy of Christ, but he was not named any such thing, nor was he a king. V. 8: This is evidently written after the return from Babylon. V. 13: "Prophecies in Baal;" this is nonsense; the word prophet is used in all kinds of ways. A false prophet is a contradiction in itself; so it is in v. 14. If they were prophets at all, they must have been made so by God, and if he made them bad, he would not punish them. The dreaming (v. 25, 27, 28, 32) is the right term: see also v. 30. V. 24 contradicts Ex. 25; 8, 10. V. 34: Grossly unjust; the sinner, not his family, should be punished. V. 34, 36: Yet Zech. 9; 1: 12; 1: Mal. 1; 1, &c. V. 40: This is nonsense; the reproach could last only while the man lived, as far as he was concerned; and this punishment is only for saying (v. 33, 34, 35) " what is the burden of the Lord?" instead of "what has the Lord answered?" 24; 5: Written after the captivity. V. 6 contradicts v. 10, and 11; 11: 14; 12: and we have no evidence that they left off their sins. V. 7: Here the Jews are not responsible for their sins. 25; 1:2 Chron. 36; 5: Jehoachin was Josiah's grandson. V. 9: Not true, perpetually; they returned and rebuilt their cities. V. 12: What is this (another) king to be punished for, when Nebuchadnezzar did what he did by God's orders? (v. 9.) V. 18: "As this day;" written after the event. It is absurd to call this prophesying; and what cities had kings but Jerusalem? see also v. 1 for the date. V. 17 to 26, is impossible; nonsense. V. 30: When did he go to all these kings? In v. 3, he is up to that time in Judea; and in v. 18, he is writing after the captivity; and we have no account of his going to anywhere except Jerusalem, and perhaps Egypt. V. 33: Not true: see note on 11; 11. V. 38: This dove is by some said to be the standard of old Bakht Nasr; but the Hebrew word is Jonah, and may mean oppressor, a more

likely word than dove: see 50; 16, where it is right. 26; 1: Here, after 25: 18, he wanders back again to Josiah's grandson. V. 23: Here is a true prophet killed: see v. 20. Cannot God preserve his own prophets from destruction? It seems not, for by v. 24, it is Ahikam, not God, who preserves Jeremiah, although God can strike a man dead in a moment for offending him, (1 Chron. 13; 10.) 27; 1: Not true; it was written in Zedekiah's reign. See v. 3; 12. V. 8: Here are nations to be destroyed for not serving Nebuchadnezzar, who was an idolater, (Dan. 3; 1, 5,) and (2 Chron. 36; 8) he is abused; but here (6; 8) he is God's servant. His son was Evilmerodach, and his son's son, Nabonydus, or Nabonadius, the Belshazzer of Dan. 5; 1. V. 14: Another riotous contradiction: see note to 11; 11. V. 14: Here is the contradiction in itself of a lying prophet: so 15; 18, &c. V. 16: Written after some of the vessels went to Babylon, for they did not all go at once: see 2 Chron. 36; 10, 18: 2 K. 24; 13: 25; 13 to 17. 28; 6: Here Jeremiah cannot distinguish a false prophet, but says "amen" to him. If a hundred prophets each took a year to himself for the things coming back, one would be right; but (v. 17) the prophet dies, or most likely was killed to fulfil v. 16. V. 11: "Went his way." Not written by Jeremiah, but a third person. V. 15, 16: He tells a very different thing to what he was ordered to say: see v. 13. If this is delivering the word of God, it may be turned into anything. 29; 1: This book is badly arranged; we are not told of the captivity except incidentally. V. 6: If these were heathen wives, the prophet contradicts Moses, (Deut. 7; 3:) and that they were so, see Ezra 9; 2. Yet although the people, princes, and priests, had thus disobeyed God's orders, they are restored from captivity. What worse had they done before they were captured? V. 7 contradicts Deut. 7; 2, where they are ordered to kill these people; and Ezra 9; 1, where the same nations are given as in Deut. V. 13 contradicts Job 23; 3, 8, 9: 1 Sam. 8; 18: Job 20; 30: Micah 3; 4; Hab. 1; 2. V. 9: A false prophet is in itself a contradiction. V. 15: Nonsense. V. 26: Here are mad prophets as well as lying ones. V. 32 contradicts Moses, (Deut. 24; 16,) and Ezekiel 18; 20. 30; 9: Not true; David was not rose up. V. 10: Not true; they were afraid when Titus and others took the city. V. 16: Grossly unjust, for God ordered them to do as they did, and Jeremiah calls Nebuchadnezzar God's servant, (27; 6.) 31; 9: This is false: see Ezra 9; 1, 2, and Deut. 7; 3, and if they are thus led, they are not accountable beings. V. 22: Here is a thing spoken of the captive Israelites in Babylon, and applied most absurdly to Christ: see the heading. V. 33: If this was done, they could sin no more, and were right in crucifying Christ, neither are they accountable beings. V. 34: See Ezek. 18; 20: Ex. 20; 5. V. 36: Not true, or the pretended prophecies are false, for they are made to say the Jews VOL. II.

are still to be restored as a nation. V. 40: "For ever;" not true, or Mahometanism is the religion of "the Lord," for all this prophesying has reference to the Babylonian captivity, from which they returned, and have since been turned to the right-about again, notwithstanding all these absurd lies of Jeremiah. 32; 4, 5, and 34; 3: Compare Ezek. 12; 13, and the history which gets over these contradictions, viz., 2 Kings 25; 5, 6, 7, and say how could any man believe either of these juggling prophets, who thus contradicted each other, and humbugged Zedekiah like the witches did Macbeth: see also 2 Chron. 36, which says nothing about his eves. Why, too, is Jeremiah alone named in 2 Chron. 36; 12, 21, when Isaiah says a similar thing about the captivity and return? see 48; 20: 49; 19, 23: 51; 3: 22; 23, where 22, by the bye, is false, for they have drank it again: 54; 1 to 14, and other places. V. 7 to 15: Here Jeremiah turns his prophetic powers to a good account; he humbugs his cousin out of a field, while the country is in possession of the Babylonians, on the speculation of its being a good property, when the Jews again possess their country as before. V. 20: What signs and wonders were there in Egypt in "this day?" V. 23, 31: Not true; many of them are said to have acted right, even the rascal David is said (1 Sam. 13; 14) to be a man after God's own heart: see also 2 Kings 12; 2: 14; 3: 15; 3: 18; 3: 22; 2: &c., Mark 2; 17. V. 30: Did not the children of Judah provoke with the work of their hands also? Israel had been captive to Egypt long before this: see 2 Kings 17; 6. V. 39: "For ever." Not true; and if it is, they acted right in crucifying Christ; neither are they accountable beings, if God does this. V. 41: Not true; if God had said this, he would have kept his word. Where are they now? V. 44: Jeremiah is quite uproarious at his good luck about his field, (v. 7, &c.) If he knew no more than other people, he could not do as he said; and if he could see into futurity miraculously, he was a knave to cheat his cousin out of his land. 33; 8: If God did this as he pleased, the Jews were not accountable. V. 15: Is this a prophecy of Christ? if so, why is it not printed in capitals, like Zech. 3; 8? and if the next verse (16) is the word of God, how is it that Jerusalem was utterly destroyed on account of Christ? and why is "the Lord our righteousness" not here printed in capitals as well as 23; 6, which name Christ never had? and what has David to do with the matter at all? V. 17: "Never:" not true. Where is this man now? V. 18: "Continually:" not true. Where are they now? not even the tribe exists separately. V. 22: Jeremiah here takes care of the priests, but, as usual, tells a lie. The Jews had no telescopes, and the host of heaven, further than the naked eye can see, has been both numbered and catalogued. Both 20 and 21 are false. 34; 5: See 22; 18. Why is one to be lamented for more than another, and why is the one under whose reign the city was utterly

destroyed to be the one lamented? Where is the consistency? they both did evil, (2 Chron. 36; 9, 12: 2 K. 24; 9, 19) and Zedekiah, in addition, (2 Chron. 36; 12) refused to have anything to do with this pretended prophet. V. 14: Here is a pretty prophet! first, "at the end of seven years," and then, "when he hath served thee six years." V. 17: Here after, through the whole book. having denounced the Jews for idolatry, for which they were to be taken captive in one place, (16; 13); killed at Jerusalem in another (19; 7); carried to Babylon and killed there in a third, (16; 4: 20; 4); and their sin reckoned for at Jerusalem double (16; 18) in a fourth; killed by a pestilence at Jerusalem in a fifth, (21; 6); to die naturally at Babylon in a sixth, (22; 26) whereas they are made dead men before, and are not to be buried when killed at Babylon, (16; 6) but are to be buried when killed at Jerusalem, (19; 11) all these being the same persons, namely, the people he prophesied to at Jerusalem; we have here another version, viz. that these evils were to come on them for resuming their Hebrew servants. In one case it is for the sins of Josiah, (1; 2, 16); in another, of Manasseh, (15; 4,) then of Zedekiah, (21; 4,) then of Jehoachin, (22; 18,) then (36; 29, 30) it is through Jehoikim burning Jeremiah's prophecies. All is a most splendid mass of confusion, yet, of course, all is the word of God. 34; 18: The covenants were made in the days of Moses, and generations after generations were dead since that time; yet here these same people of the days of Moses are, with Zedekiah, to be slaves to the Babylonians. 35; 14: Here is a pretty comparison, God's commands compared with a man's. V. 19: "For ever;" where is this man now? Remains of these Rechabites still exist in the Beni Khaibr, mentioned by Niebuhr, Brett, and Wolff. 36; 3: God knows all things, without asking his creatures about them. V. 4: Why did he not write himself, as he was ordered, (v. 2) if he could write? V. 5: Where is he shut up? see 37; 4: and what absurdity, God ordering this pretended prophet to do impossibilities. See also 32; 2, which contradicts 37; 4, and 36; 26, where instead of being shut up, he cannot be caught, which would soon have been done if he was shut up, as this chapter tells us, (v. 5) V. 30: Not true; his two sons succeeded him, by one account, and a son and brother, by the other: see 2 Kings 24; 8, 17, and 2 Chron. 36; 8, 10. V. 32: It seems most probable Jeremiah could not write, for he is, in v. 28, again told to do so, yet hands the job over to another; and what were the words added? What business had he to add any to God's commands? He was only ordered (26; 4) not to diminish them. 37; 1: Zedekiah was not the son of Josiah, but his grandson, (2 Chron. 36; 1, 8, 10. Jehoachin was the son of Jehoikim, not Coniah; the names in Hebrew would be Jhkm and Cnh. strange mistakes for a prophet. V. 5: Not in 2 Kings c. 25, nor 2 Chron. c. 36, where (v. 20) all that were not killed were made

captive; whereas in 2 Kings 25; 22, some are left, and put under a vicerov. These afterwards (v. 26) go to Egypt, (37; 12, &c.) V. 15: Here we have Jeremiah in prison again, most likely as a traitor: see 39; 11, and 40; 2 to 6. V. 20: Could not God sustain this precious prophet, that he is put to beg so hard for his life of the King, and for bread? (v. 21.) See also 38; 9. Did he not, as these books tell us, feed Elijah by ravens? (2 Kings 17; 6.) Did he not feed thousands with a few loaves and fishes? Did he not miraculously deliver Paul; (Acts 16; 26:) and did he not deliver Jonah out of the whale's belly, or the whale out of Jonah's? for one is as possible as the other; and (36; 26) did he not hide this same prophet? The thing is absurd; he hid himself, but when he was caught he was as powerless as any other man, and wonderfully cooled down by a few days' imprisonment. V. 13: This was most likely true, yet (v. 15) he denies it; but it is what he ought to have done: see 21; 9. V. 15: But in 38; 16, we have another story, and must go back to 21; 7. One imprisons him for prophesying, the other for stealing out of the city. 38; 1: How could he speak to the people, when he was a prisoner in the very preceding verse. V. 2: Here all that stay in the city are to be killed: see 2 Kings 25; 11, also note to 34; V. 6: He was in prison before (37; 15) for quite another reason. Why were not the people punished who did this to a prophet, when forty-two children are killed merely for calling Elisha a bald head? (2 Kings 2; 23, 24.) These are the most inconsistent books in the world. V. 17: When did God say this? and here is a prophet afraid to deliver God's message, as is pretended, till he gets from the King a guarantee for his life. V. 19: When did these people go? see v. 2, and 2 Kings 25; 11, which contradict each other as to the fate of those in the city. V. 26: Here is a prophet told to lie, and (v. 27) he lies accordingly. 39; 3: The first of these is named twice over. V. 4: Really the contradictions of this prophet are perfectly astounding. Here some of the people quit the city, (v. 6,) are killed, and (v. 9) are made captives, and (v. 10) some are left alive; yet (38; 2) all in the city were to be killed somehow: see also 21; 9, while by 2 Chron. 36; 17, all are killed, yet (v. 20) some are made captives. Again, (2 Kings 25; 4, &c.) all the men of war fled and the King, and (v.5)were overthrown; while, by v. 11, all in the city, &c. were not killed. in defiance of Jeremiah's prophecy, (38; 2,) but were made captives, and yet some are (v. 12) neither killed nor made captive, and (v. 19) there are left sixty-seven who are killed (v. 21) at Riblah; while at v. 26 all the people and the captains of the armies go to Egypt, whereas in v. 11 they are carried to Babylon, and Jeremiah (40; 7, &c.) tells us these people who stopped in the city to the last were allowed to live, and (v. 11) that a remnant was left: see also 52; 15, 16; and all this is doubtless the word of God. V. 8: See

2 Kings 25; 23, Jonathan is not there; Kanah is spelt Canah; Ephai is not there; Tanhumith is a Netopathite; and Jezaniah is spelt Jaazeniah. 41; 10: See 2 Kings 25; 26, where they go to Egypt. V. 12: What men? they were all killed, (v. 3, 8,) only ten left, and (v. 10) every one else made captives; and Gibeon was in Judea, a part of the tribe of Benjamin, (Josh. 18; 25) not in Ammon: see v. 10. 42; 10: Here is an absurdity, after whole books of denunciations against the Jews, here is God made to repent it all: they are here told to stay in Canaan: 41; 17, they are going to Egypt: 2 Kings 25; 26, they do go to Egypt: and 2 Chron. 36; 20, all who escape from the sword, go to Babylon. V. 18 and 44; 12: One by-word is, "as rich as a Jew." 43; 10: Pray when did Bakht Nasr fulfil this prophecy? Never. V. 11: Here God is made to say some are for death, some for captivity, and some for the sword; but (42; 16,) he says they are to die by the sword and famine, while in v. 17 it is by sword, famine, and pestilence. In 44; 12, it is twice over sword and famine; and v. 13, sword, famine and pestilence again. By v. 14 not one is to escape, and so by v. 27; but by v. 28 some are to escape: see also 46; 27, 28. V. 13 is Heliopolis, The House of the City of the Sun: see Shaw's Travels, 424, the Sept. and the Douay. 44; 4: Here is an absurdity, God rising early. V. 30: Why is Pharaoh to suffer for the sins of these Jews? 46; 2: Here is an absurdity, the Jews were carried to Babylon in the reign of Zedekiah, some escape, as here, and go into Egypt, and for their sins, Nebuchadnezzar is to conquer Egypt in the reign of Jehoikim, two kings before Zedekiah, although Egypt conquers Judah in the reign of Jehoahaz, one before both the above kings, (2 Chron. 36; 3, 4.) V. 27, 28, contradicts 44; 27. 47; 6: Here is the prophet most impiously commanding God. 49; 18: Not true; people do dwell in it now, and always have, as far as we know: compare Deut. 23; 7. V. 36: Have any of them gone to America? and why are these Persians railed against, when they restored the Temple. 50; 11: Why are these people found fault with for destroying, when it was done by God's orders, and their King was called God's servant, (25; 9, and 43; 10.) V. 15: How can foundations fall? V. 18: Why, when as above, on v. 11. 51; 31: This is nonsense, how could one post run to meet another, when, if the city was taken at one end, all the messengers must run the same way? V. 57: A perpetual sleep? where is the next world? V. 63: If this was done, how have we got copies of it? 52; 1: Here we have detailed stories told over again: see c. 37, 38, 39. V. 7: The last line is not in 2 Kings 25; this is c. 39 over again. V. 12: See 2 Kings 25; 8, where it is on the seventh of the month. V. 18: Here the spoons and cauldrons are of brass; but in v. 19, of gold: see I Kings 7; 50, where the spoons also are of gold; also in 2 Chron. 4; 22. V. 21: Here the pillars are eighteen

cubits high, and so in Kings; but 2 Chron. 3; 15, they are thirty-five cubits. V.23: Here are ninety-six pomegranates on each side; how can this be 100 all about? 2 Chron. 4; 13, says 400: so 1 K. 7; 42. V.25: Seven men, one scribe, and one eunuch, total sixty-nine: see 2 Kings 25; 19, where it is sixty-seven. V.31: Twenty-fifth day of the month: see 2 Kings 25, where it is the 27th.

Lamentations 2; 2: Here is an impious wretch; how can God pollute anything? V. 9: How often does this very prophet, as well as others, speak of times and things after the Jews were carried to Babylon, as I have pointed out. Daniel, for instance, utters all his pretended prophecies at Babylon; Obadiah and Ezekiel are after the captivity; and Haggai, Zechariah, and Malachi, after the return. V. 14: Is he one of these prophets? 3; 2: Here is gross impiety: see also v. 10, God compared to a bear: also v. 18. V. 22: Who are not consumed: see 2; 22, where "none escaped nor remained;" whereas (v. 11, 12, 19, 20,) plenty remained even in the city, besides those who, in the preceding book, went to Egypt, &c.: see also Lamentations 4; 4, 5. V. 33: Not true; 1 Sam. 5; 9: Josh. 10; 11: Num. 21; 6: Deut. 7; 2: 14; 33, and a hundred more. V. 54, 55: Not true; it was only mud, there was no water, (Jer. 38; 6,) which contradicts itself, for there cannot well be mud without water. V. 65, 66: This prophet contradicts Christ, (Luke 6; 27, 28, 29.) 4; 6: Not true; only Lot and his family escaped from Sodom. 7 contradicts himself, (Jer. 32; 32: 9; 4, and other places.) V. 22: Not true; they were again carried into captivity. 5; 7, contradicts Moses (Deut. 24; 16) and himself, (Jer. 31; 30.) V. 20, 22: There is not much patience here, and with what rationality could he expect God to help them, after what he himself said and so repeatedly contradicted: see note to Jer. 11; 11.

Ezekiel 1; 1: Lament. 2; 9, says there were no prophets finding visions. V. 28: How can a man in a vision (v. 1) fall on his face, while he is looking up into the clouds? (v. 1.) 2; 2: When the Spirit has entered into him, how does he talk with him? (v. 3.) Does the man talk with himself? There is no end to these absurdities. V. 5: God would know whether they would hear or not. 3; 2: Here is absurdity again, a man eating a book. Did he eat the roller as well as the roll? V. 6: Prophets in these times had not the gift of tongues, it appears, as they had Acts 2; 8: and how if he could not have understood people "of a strange speech," and consequently they could not understand him, were they to listen to him? The whole thing is an absurdity. 3; 15: Telabib, the heap of corn; it was the name of a place. V. 20: If God lays the stumbling block, man is not accountable: see also v. 26, 27. V. 23: Is he awake or asleep when this happens? see 1; 1. V. 24: Is this another spirit or the same? and if the same, when did he go out of him? see 2; 2. 4; 1: A Brahmin spy drew a plan

of Bangalore, for Cornwallis, on moist clay. V 5: This is a pretty thing to call a prophecy of the taking of Jerusalem, and must have been very edifying, doubtless; and which taking does it mean, that by Archelaus, that by Aristotulus, that by Pompey, or that by Titus? and what is the meaning of the forty days, each a year? (v. 6.) It means the taking Jernsalem from Zedekiah, Ezekiel having been carried captive before. V. 10: This is only about 9 oz. per day, a very sorry allowance of dry bread, and (v. 11) little more than 12 pints of water to wash it down. V. 12: The original is not bake, but eat: the Vulgate also has comedes. A pretty buttered cake, certainly. Look to the abominable word prepare, in v. 15, to keep up the humbug. In this filthy affair it appears God was mistaken, and Ezekiel knew best; read on to v. 15, where it is altered. 5; 9: After a mass of absurdity comes this. Under which conqueror of Jerusalem was this to be? and what was not done when Nebuchadnezzar conquered it, more than at the other sieges? It is not true. 7; 2: Not true. V. 9: 11; 13: 15; 8; 18, contradicts 6; 8: 7; 16: 12; 16: so does 6; 11. V. 23: See Jer. 18; 18: the prophets went on through and after the captivity. Ezekiel was wrong. V. 27: Who was king under the last sieges? Agrippa, in the time of Titus, was not in the city, but with the Roman army. The prophecy is of the taking of Jerusalem from Zedekiah. 8; 14: Tammuz Adonis, another form of the Indian notion of resurrection. An image of Adonis was laid in bed and mourned for; a priest at last brought in a light, and, anointing the mourners' lips, told them salvation was come, upon which the image was taken up, as if from the grave, (His. Women, 344.) V. 18 contradicts Isaiah 49; 15. 9; 4: The Sept. has, "mark thay," the last letter of the Hebrew alphabet, which was used as a mark, and was formerly, in the real Hebrew, a cross. 10; 2: Here, after (1; 1) beginning his vision at Babylon, thengoing dreaming away about Jerusalem, (5; 5, &c.) he has here got his wheels into the Temple, and again at v. 6: at v. 1 and 2 we have a throne speaking; and v. 15, 20, he gets back to Babylon again; and 11; 1, he is at Jerusalem; while in v. 24 he jumps back to Babylon. 11; 3, contradicts v. 12. V. 13: Does this man die, or does this prophet only dream so? V. 15: This expression, "Son of Man," continually used by Ezekiel, is hardly ever used by any former or later prophet. God would at all times speak alike. V. 16, 19, 20, contradict 8; 18: see also Jer. 44; 27. V. 19, 20: Not true. 12; 11: This means Zedekiah. They were in captivity partially before, and were, in fact, took at several times: see Jeremiah 52; 15, 24, 28, 29, 30: 2 Kings 24; 2, 15, 16: 25; 11: 2 Chron. 26; 6, 10, 20. V. 13: See note on Jeremiah 32; 4. V. 24: What is a vain vision? and who was to tell the true from the false? Who would have paid the least attention to this raving man's wheels within wheels, (c. 1, &c.) V. 27: This is a

pretty good proof it was the siege under Zedekiah which is meant. 13; 2: This is nice work, one prophet set against another, and (v. 17) she ones also. V. 6: and who was to tell the true from the false. V. 9: Here he speaks as if he was in Babylon; but 14; 7, as if in Jerusalem. V. 22: Here are some righteous it appears: see Jer. 32; 32, where all are sinners: so Ezek. 14; 14, 16, 18, 14; 9: This is both impious, cruel, and unjust. V. 22 contradicts v. 14, 16, 18, and 20. 16; 42: Not true; they were destroyed several times afterwards, except a few. V. 48: Why then were they saved any more than Sodom, and still to be saved in part? (6; 8.) V. 49: Here are the crimes of Sodom, and they were trifling when compared with those of the Jews, (v. 20, 21: 22; 30:) so of Samaria, (16; 51,) who were never brought back. 55: Not true; Judah was restored, but not the other eleven tribes. V. 60: This is not true, and contradicts 8; 18. V. 61: Putting aside giving sisters for daughters, the thing was never done, the eleven tribes never came back; and with reference to Sodom, it was impossible. 17; 18: Here the evils of the Jews arise from Zedekiah's breaking his oath to Nebuchadnezzar. V. 21: Here all who run away are to be killed, and the rest scattered. Jeremiah declared all who stopped in the city were to be killed, and those who left it, saved: see notes on Jer. 34; 17, and 38; 2: also Ez. 33; 27. V. 24: Here is an absurdity; how is a tree to know anything? No wonder the Jews took no notice of such nonsense. God would speak in plain terms, if he intended to be understood, not in this figurative language run mad. 18; 4: See Prov. 16; 9, both in the last sentences. V. 9: Here is a new religion without any sacrifices. V. 17: See Deut. 5; 9: and also for v. 20, compare 33; 12, and with 8; 18. V. 21: Not true; all people die. A prophet should speak plain language. V. 25: See Matth. 13; 12. V. 29: See Deut. 7; 6. V. 30 contradicts Josh. 11; 20. 20: 1: Seventh year of what? 33; 21, would appear to make it of the captivity; the time there agrees with that, and Ezekiel must have been taken to Babylon with Jehoikim: see also 24; 1: 29; 1, 17: 31; 1: 32; 1: but then we have (1; 2) the fifth year of Jehoakin's captivity called, in v. 1, the thirtieth year of something. V. 3: Here and in v. 31, God will not be enquired of. V. 5: It is not probable God would be continually bragging about bringing the Jews out of Egypt, as he does here and in many other places. V. 13: Here God is made to say what he did not do, to get credit with the heathens! (v. 14, 22.) V. 25: Here is an absurdity, God giving bad laws, and (v. 26) polluting the Jews in their own gifts. The prophets gave them judgments enough, by which they could not live, for it was impossible to fulfil them: see note on 17; 21, and those referred to there. V. 29: We hear nothing about this Bamah from Moses; the word means a high place. V. 31: Here and before the Jews are continual idolaters, from (v. 13) the days

they were in the wilderness. This is contradicted by many places in Kings and Chronicles, such as David's and Solomon's reigns, &c.: see also Isaiah 33; 5, 20, V. 35: Not true; never done. V. 39 is not sense, it contradicts itself. V. 40 contradicts 8; 18: Psalm 40; 6: 51; 16, 17: Prov. 21; 3: Hosea 6; 6: Isaiah 1; 11, and all these, except Ez. 8; 18, contradict Moses. 21; 3: Why are the righteous to be cut off? and see Jer. 32; 32: Ez. 14; 16, 18, 20: 22; 30. V. 5: Taking this in its figurative sense, it is not true; the Jews were restored. V. 17: Here is absurdity, God smiting his hands. V. 21: This is a specimen of prophesying. Ezekiel is at Babylon several years before Zedekiah is taken, and sees and hears all the preparations for the expedition against him: there was not much difficulty in foretelling the event, V. 32: Not true; he is remembered now. 22; 20, 21: Here they are to be melted at Jerusalem: see note on 17; 21. V. 25 contradicts Neh. 1; 3: Isaiah 7; 3: Jer. 6; 9: Ez. 6; 8: the remnant did not fall. V. 28: Who was to tell the true from the false. V. 30: Not one good man: see 21; 3, where there are some. 23; 4: This is not correct; Jerusalem was oldest, both as a city and kingdom. V. 49: This is a bull; how could they know it when (v. 47) they are all killed. 24; 18: Here the man's wife is killed (see v. 16, 21) as a sign. Grossly unjust; it is more likely he poisoned her to patch up a prophecy. V. 23 contradicts itself. V. 27: Does he then first speak? If so, what use is he, if he cannot say a word till after the thing has happened? C. 25: According to the usual chronology, Isaiah had said the same of these nations 200 years before. Prophets should never give a time, and some day or other they will be right This whole chapter (25) is an instance of the usual denunciations of the Jewish prophets, which were always on the surrounding nations, with whom they were continually at variance. 26; 2, and 25; 3: No other prophet condemns these nations merely for saying Aha. The word is mentioned in the Psalms with reference to the writer and his enemies, and the similar word Ah is used by others. V. 6: Here is a horribly unjust threat, and when these innocent women are butchered, what will they know more of the Lord as far as this world is concerned, which is all the Jews write about? See also v. 8. Look at Isaiah, too, (13; 1) and other prophets, for the destruction which God is made to bring on Babylon, after rewarding their king, (29; 18 to 20) and as here (v. 7) setting him on to destroy other nations, and to take the Jews captive, while doing which he is called God's servant, (Isai. 42; 1, with 41; 25: 52; 13: Jer. 27; 6: 25; 9) who could have done what he pleased without human assistance, as he is impiously said to have done in butchering a human being, 1 Chron. 13; 10. V. 14: Not true; it has been since built, and exists now. 19 to 21: Not true; water is not over it, and it is found easy enough. 27; 6: The isles of Chittim is a most indefinite expression. It gene-

rally means the isles of India, but must here be Africa, while in Dan. 11; 30, it means Macedonia. V. 9: Not true; all could never be there, and prophets should speak plain language. The very use of such words proves the story a human one: so of v. 34. V. 16: The word translated here emerald is much disputed; in Hebrew it is Chodchod. 28; 13: Not true; the site of Eden was always unknown. V. 14: The word Cherub has been strangely dealt with. Gen. 3; 24, calls it Cherubins, which is plural twice over. The Sept. is not much better. The Spanish calls it Cherubines; Diodati, de Cherubini; Martin, des Cherubins; the Douay, Cherubims. Coverdale comes nearest what it should be: Raphall has it right. It should be Kerubs or Kerubim, but not Kerubims : that is like the Al Koran, when al means the. V. 15: No one will controvert this; it wanted no prophet to find this out, but it is contrary to all reason to attribute such an absurd speech to God. V. 19: "Never any more;" not true: it exists now. V. 25: This was written after the captivity of the Jews. 29; 3: Pharaoh being synonymous with king, will conveniently do for any king. And here the dragon is a fish again, like he is in Isaiah 27; I; while before we have had him inhabiting cities, (Isai. 34; 13: 35; 7, &c.) V. 7: Here Egypt is to be destroyed because the king did not choose to go to war in favour of the Jews: yet he did assist them; see Isai. 37; 5, 7. See the same expression, 1 K. 18; 11: Isai. 30; 3, &c., and this is written after the event. V. 11: Not true; the foot of man has been through it from that day to this, and it has always been inhabited. V. 12: Here the prophet talks about years rationally enough, although falsely, and it is the height of absurdity to make him call days years, (4; 5:) nor will these days fit any of the sieges of Jerusalem, nor do they mean it, but apply to Israel (see v. 6) for Judah. The Gipsies, Gitanoes, or Zinganees have only been known about five centuries. V. 13, 14, 15: Not true; it is exalted now. V. 18: Here he is writing after the events happened. 30; 12: Not true; the rivers are not dry, and (v. 13) there is a prince in it now. V. 15; 16: Consult the Douay and read mud for sin. Pelusium comes from Pelos, mud. See also the Targum on Isai. 57; 21. V. 18: Grossly unjust; what had the daughters done? and Tehaphnehes is called Tahpanhes, Jer. 46; 14. 31; 1: Here he hops back to the eleventh year, after being in the 27th in 29; 17. V. 15: Trees fainting! and (v. 16, 17) going down into hell! and instead of being prophecies, these are spoken of as past events. 32; 2: The whale is not found in the Mediterranean or Red Sea. V. 5, 6, 7: Not true; and seven is also ridiculous. V. 13: Unjust and untrue. This chapter it a repetition of c. 18. V. 14: Here the rivers are to run deep; 30; 12, they are to be dried up, and 32; 6, they are to be full of Heaven knows what. In like manner, Ammon (Ez. 25; 3 to 7) is to be taken by the men of the East and the heathen, while Jer.

49; 2, says the Jews are to take it. Moab only has 2 or 3 verses here in Ezekiel, (25; 9 to 11:) Jeremiah gives them a whole chapter, (48.) Edom (Ez. 25; 14) is to be conquered by the Jews; Jer. 49; 14, by the heathen. Damascus, threatened with destruction by Jeremiah, (49; 23, &c.) is not by Ezekiel; and Sin, which (Ez. 25; 8) is to be destroyed, is not by Jeremiah. Babylon is denounced by Jeremiah, (c. 50) while Ezekiel sends her arms to destroy Egypt, (30; 10.) V. 15; When "all" are killed, how are they to know anything about the Lord? V. 17: If dates are necessary, why is the month forgot here? V. 21: People cannot talk from hell with those on earth, nor do they (v. 27) carry their weapons to hell. V. 31: Here is Pharaoh first killed, then comforted; and this comfort proceeds from seeing (after he is dead) that many others are dead too. 33; 17: They may well say this, when such rascals as David were favoured by God, and men were killed as in 1 Chron. 13; 10, or for picking up a few sticks on a Sunday, (Num. 15; 36.) V. 21: These dates are not clear. It appears to me that Nebuchadnezzar took Jerusalem in the seventh year of his reign, (Jer. 52; 28) carrying Jehoiachin, Ezekiel, &c. to Babylon; that he again took it (v. 29) about eleven years after, and carried away Zedekiah, &c. This is therefore, as Ezekiel says, in the twelfth year of the first captivity. V. 22: He has been talking enough before, (20; 49, &c.) yet now says he was dumb. See also 25; 27. V. 32: This prophet is here a songster and musician. V. 33: He was told of it in v. 21, 22, and there is no prophesying in the case. 34; 1: Why have we no date here, as in c. 20, 24, 29, 31, 32? V. 2: This, if figurative, is useless; if literal, nonsense; and so of most figurative writing. V. 12: Here, without any evidence of reform, and after all the denunciations against them, (see 8; 18) the Jews are to be rewarded. V. 22: "No more;" not true: and so of v. 28, 29. C. 35: This whole chapter is absurd and unjust. The Jews, we are told, were made captives by his orders and by his servant, yet here is a whole nation to be sacrificed for rejoicing at seeing God's orders executed: and so in c. 36. 36; 12, 14, 15: "No more;" not true. V. 26: Here the Jews are not accountable for their sins, if this is done. See also 8; 18, where God will not hear their prayers, while here he is to give them all earthly good things, and make them good men. 36; 29: Not true; they had famine enough after this time. 37; 4: This is stark nonsense. See also v. 9 10, 12, 14, 24, 25: "for ever," (28.) The whole is, perhaps, as good an outrageous falsehood as was ever written. The Jews did return, and not a syllable in this monstrous chapter ever took place, except that perhaps they were one nation and had one king, and this only for a short time. Where is the sanctuary now? (v. 28.) Here are no conditions made, as was the case with Moses. as he said. The whole chapter is an absolute promise to uphold them for ever. 38; 2: Gog was a son of Japhet, (Gen. 10;

2.) Horne says the land is north towards Tartary. It is spoken of in the Revelations. This absurd chapter declares that a whole nation is to be brought into Judea by God, merely to be butchered, (v. 22.) It has never been fulfilled, and it is to be hoped never will. V. 8 conveniently defines the time by the term "latter years," which means anything or nothing. The nations referred to by it are now extinct. Horne says Tarshish is in Spain, and Sheba inland in Arabia. The Arabs call the queen who went to Solomon Balkis, and say she married him. 39; 12: Extremely unlikely in any circumstances. V. 17 is rank nonsense; 18 is cannibalism; 19 is folly; blood will not make a man drunk, and its use is against the Mosaic law: 21 is not true, Judea will never see all the heathens; 23 is not true, all were not killed; nor is 29, for they have been driven out again from their land, as they call it. V. 26 shews the prophet meant this affair to come soon after the Jews' return from Babylon, whereas they have had a worse captivity since that return. He could not mean that, or he must have been mad not to have said so, speaking to a people then in captivity. 40; 1: This contradicts 33; 21: it is here the eleventh year, there the twelfth. All this whole story, for several chapters, is preeminently ridiculous. Dr. Lightfoot's remark on it is the best: "Ezekiel's temple is larger than all the earthly Jerusalem, and his Jerusalem larger than all the land of Canaan." The Jews paid not an atom of regard to it, of course, when they rebuilt their temple, in fact his name is never mentioned once in the Bible, except by himself. V. 5: Here the house is six cubits broad, and (v. 49) the porch of it is eleven cubits broad; and if, in v. 5, he measured the wall, so much the worse, for the house must be so much smaller. 41; 1: What temple? see 40; 5. V. 13: See 40; 5, the house is nine times larger than the wall which is round it. 42; 20: Here is a wall about 5472 feet thick. 43; 3: What city? nothing is said of a city in c. 1. V. 5: Here the spirit takes him up; but in 40; 1, it was the hand of the Lord. V. 6: Who speaks to him, God or the man? V. 11: "And do them." This has not been done yet, nor never will. V. 15: The Harel, in Hebrew the mountain of God. The Vulgate has Ariel, but in v. 16 it is Haariel, the Lion of God. 44; 22, contradicts, in the latter part, Moses, (Lev. 21; 14.) 45; I to 6: These measures are absurd and impossible. The expression, "square round about," does not help them: it seems clear that (v. 3, 5) by saying (v. 3) "and of this measure," means the quantity in v. 2 repeated, 25,000 by 1,000, and this has occasioned Dr. Lightfoot's remark. The law appears to have been lost in the captivity, and from this chapter to the end is an attempt to form a new one. It shows how little even a prophet could recollect of the books of Moses; if this is not the case, the prophet must have been trying to upset the law of Moses altogether. 47; 13: Compare this with Num. 34. This and 48; 1 to 7, is a new boun-

dary for the kingdom, and a new division of the land, totally differing from Joshua's; taking in seven tribes to the north, though not coming after (v. 23) to the south of the Temple, and bringing in Reuben, Gad, and Manasseh to very different places. Dan is given his portion first, whereas Joshua gave it him last. This, it appears, was to agree with what was said hundreds of years afterwards, ("Matth. 19; 30.") On this division it is necessary to bring the prophet to figures. David, with slight exceptions, had all the promised land under his power, which was larger than Ezekiel's boundaries. Measuring, therefore, as he directs, from Hamath to Tamar is under 280 miles, and the average breadth will not be 60; but as (48; 8) what is called breadth is really length, we have then 52 miles in length, and the whole breadth taken up; v. 9, 10, 13, we have 156 miles in length and nearly half the breadth; and v. 16. about 9 miles in length and about one fifth of the breadth. V. 20 gives the whole breadth for v. 9. This does not matter much, for as each tribe's portion is to be the whole breadth, the broken portions may be omitted. Hence we have 217 taken up by these mystical things, leaving 63 for the twelve tribes, or about 5 miles each by say 60, being 300 square miles for each of the twelve tribes, and 16,800-3600 or 12,200 square miles for the oblation, &c. It is altogether an extraordinary account. The land is not called Canaan; the city is not called Jerusalem, but (v. 35) Jehovah Shammah, and the measures are not certainly known. 48; 8: Here the width and breadth are each 25,000, but only 10,000 in v. 9, and in chap 45; 1, while in 48; 10, we have 25,000 long and 20,000 wide. V. 15 and following make the matter worse again. It is one interminable confusion. V. 31, 32: Here Levi is made a tribe, and also Joseph. These gates are copied in Rev. 21; 12, 13.

Daniel.—Porphery (A.D. 232) said Daniel was written after Antiochus Epiphanius in Greek and then Hebrew. The first chapter and first three verses of c. 2 are Hebrew, then to c. 8 is Chaldee, then Hebrew to the end. Belteshazzar, keeper of the hidden treasures of Bel; Shadrach, the inspiration of the sun, which they worshipped; Meshach, of the goddess Shach or Venus; Abednego, the servant of the shining fire: they worshipped this also. 1; 1: Josephus (Wars, 4, 6, 3) refers Daniel's prophecies to the Romans destroying the Temple, so do both Talmuds, the Babylon, in Gemarra Massech Nasir, c. 5, and the Jerusalem, in Massech Kelaim, c. 9. By 2 Chron 36; 5 and 2 K. 23; 36, Jehoiakim reigned eleven years and then was taken to Babylon: Dan. 1; 1, says three Jer. 32; 1, gives the 10th year of Zedekiah as the 18th of Nebuchadnezzar, 2 K. 24; 12 says the same; hence if Daniel is right, Nebuchadnezzar took Jehoiakim at the very commencement of his reign, and Kings and Chron. call this latter a king eight years after he was a captive. 24; 1 of 2 K., speaks of three years also: the contradiction lies in Kings and Chron, both saying he reigned

eleven years in Jerusalem. V. 2: "Part" contradicts 2 K. 25; 14 and 15, which say all; and 2 Chron. 36; 18, is still more full on the point. V. 3 contradicts Jer. 39; 6, which says the king's sons and all the nobles were killed, and 2 K. 25; 7, says the king's sons were killed. V. 20: Here Daniel, through God, (v. 17) becomes a better conjuror or magician and astrologer than the Chaldeans. 2; 1: If, as above, he took the first Jewish captives at the beginning of his reign, and Daniel had (1; 5) been three years at school, how at the end of that time, can he be doing what is stated in this 2nd chap., in the second year of the King's reign? V. 2: Here, and at v. 10, we have astrologers, magicians, &c. V. 19: This is the general mode of receiving what is absurdly called prophecy by these impostors: see v. 18. V. 25: As if the King did not know Daniel: see v. 16. V. 28: "Latter days;" this generally means a near time, as it does here: see Ezek. 38; 16: Num. 24; 14: Deut. 4; 30: 31; 29: Jer. 23; 20: 30; 24: 48; 47: 49; 39: Dan. 10; 14: Hosea 3; 5: 1 Tim. 4; 1. V. 38: Daniel was a cunning courtier. V. 44: When and where is this to be? 3; 1: After what we are told, (2; 47) this king must have been mad to have done this; nor is a gold image 109ft. 54in. high, and 10ft. 114in. broad, very probable. V. 10: We are not told whether Daniel worshipped the image or no. V. 22: These men being killed by the fire is extremely improbable. V. 25: When did Nebuchadnezzar see the Son of God to know what he was like? Angels are called sons of God, (Job. 38; 7) and the Son of God in this verse, is an angel v. 28. V. 27: Their clothes not being burnt nor smelling smoky, is as true as the rest. V. 28: In v. 25, this angel was like the Son of God: we hear no more of him. 4; 9: Here Daniel is no prophet, but a "master of the magicians," or heathen conjurors: not a very reputable situation. V. 16: These seven times, and so in v. 32, are not explained. V. 30: He did not build Babylon, but Nimrod. Shinar (Gen. 14; 1 and 9) was Chaldea, and had its king then, Gen. 10; 8. V. 31: Who hears this voice. and who is the writer? V. 33: Neither probable nor recorded in history. Grass would not sustain a human being alive, his stomach could not digest it; nor is it told us who drove him out. See 5; 20: Deposed kings are seldom reinstated. V. 34: Here Nebuchadnezzar is the speaker; but if this was true the king would have restored the Jews, rebuilt their temple, and have become a Jew himself. V. 35 contradicts Ex. 32; 11 to 14. 5; 1: Scripture chronologists make Belshazzar the grandson of Nebuchadnezzar, and 2 K. 25; 27, makes Evil Merodach succeed the latter, but Daniel tells us Belshazzar (v. 11) was his son; he has the astrologers and soothsayers too, v. 7. V. 10: This coming in to the king was against the law of the Medes: see Esther 4; 16, 11, and Daniel (8; 1) is at the same palace, Shushan, mentioned in Esther 1; 2. V. 11: This contradicts itself. If the Queen knew anything about the

decree given in 3; 29, she would have spoken of a God, not gods; nor would the King do the same thing, v. 14. V. 25: See the Douay; and why is Upharsin converted (v. 28) into Peres? The ancient name of Persia was Elam, it was also called Phars. which latter word Ezra uses. Daniel was most likely in league with the Persians and knew of their attack, having told them, perhaps, of the gates being left open. This accounts for his preferment, 6; 2. V. 28: Medes: the original is Madaim, from Japheth's son, and so in 2 K. 17; 6, Isai. 13; 17, &c. 6; 11: Why did not he lock the door? V. 24: Here is an atrociously unjust and barbarous act, and the plain inference is, that it was brought about through God. V. 25: This is a plain, unadulterated lie. Did he write to the Americans? 7;1: Here the writer wanders back to the first year of Belshazzar, who, in 6; 30, is killed. V. 4: Plucked by who? These beasts have been the cause of much evil in the world: they are preeminently absurd matters. In v. 9, we have the absurdity of making some one have a woolly head. The writer was perhaps an African. V. 13: How does he know what the Son of Man was like, or who he is? We have before, Nebuchadnezzar seeing somebody like the Son of God, (3; 25) and in 8; 17, Daniel is called the Son of Man. See also 10; 16, where it simply means a man, as in v. 18, where he says again a man. V. 15: A Chaldean word is used here, which means the sheath of the body: see Gesenius. V. 18: Who were these Jewish saints? and again, v. 22. V. 23: Here is an utter absurdity: it is a libel on common sense to call such rant as this figurative language; and to what earthly use does it tend? Mankind have been disputing nearly 2000 years about the meaning of such things as these, and are as far off as ever. If God chose to reveal futurity to man, he would at least do it in plain language, whereas these stories never have, nor ever will be understood. The whole book shews them to refer to the times in which they were written. 8; 10: When did this falsehood come to pass? or is it yet to come? V. 11: If this means anybody, it means Nebuchadnezzar, speaking, as it does, of a past time. 9; 4: "Made my confession," smells very much of the monasteries: see also v. 20. V. 17: What sanctuary? see 2 Chron. 36; 19. This is inspiration. V. 21: This is no dream, at any rate, and as this man pretends to give Daniel a knowledge of futurity in v. 22. he must be more than mortal, and probably the angel Gabriel is meant. V. 23: This defies all chronology. Ezra 1; 1, would here make Darius King of the Medes in the first year of Cyrus, for then the commandment came forth. Historians differ: one set make Cyrus reign twenty years, and Babylon taken in his eleventh years; others say he reigned thirty years, and took it in his twentyfirst year. Daniel defies both. Clemens, Calmet, Marsham, &c. deny these seventy weeks relating to Christ. V. 24: The Rev. Mr. Keith says this is a prophecy of Christ coming in 490 years.

Jerusalem was destroyed thirty-seven years after Christ's death. Keith, however, would say anything: in this edition (12) he says that none but a Jew is found all over the earth; where are the Scotchmen? Seventy weeks: This too, with reckless folly, has been called a prophecy of the fall of Jerusalem under Titus. Let us see: Carpenter gives the command of Cyrus, 536 B.C., 360 and 348, the destruction of Jerusalem in 70 A.D.; this is 606 years. Scrip. Geo. says 543 and 74, (p. 375, 6,) or 617 years. Ency. Britt. says 534 and 70, or 604 years. Facts says 559 and 70, or 629 years. Opinions may vary, but all agree in crushing Daniel's absurd 490 years; even the Bible gives more than 600. V. 25: Can any one want eyes to see that this Messiah refers to rebuilding Jerusalem after the Babylonian captivity. V. 26: These times, tortured in any way, cannot be reconciled to the time of Christ's living; neither was there any flood when Titus took Jerusalem. 10; 5: called Ophir in 1 Kings 10; 11. V. 7: This is true, no doubt no one but himself saw such a monster, contrary to all reason, as is pictured in v. 6. 11; 2: The word here given as Greece, is, in the original, Javan, from the son of Japhet. This chapter contradicts all history that has come down to us. V. 37: Here he is to regard no God, and in the very next verse he is to honour one. V. 38: Maozim. V. 41: Here Edom, Moab, and Ammon are to escape; the former prophets said the reverse, (Isaiah 15; 1, &c., 16; 1: Jer. 48; 1: 49; 1, 7: Ezek. 25; 2, 8, 12.) I know nothing more like Moore's prophecies than this c. 11 of Daniel; it will do for any time, place, or circumstance. V. 45: Apadno, certainly not "his palaces;" if it is "his palace," it may be the name of a place. 12; 1: This Michael did not appear when the Jews returned from Babylon. V. 2: This is an unadulterated lie. V. 7: This is very edifying, "a time, times and a half." The man had much better have said nothing, if he could only tell the Jews this. He may well say (v. 8) that he understood not; and as an explanation, he tells us the times is (v. 11) 1290 days; v. 12, 1335 days; and 8; 14, 2300 days; and this utter nonsense is called the word of God.

Hosea—The Jews say Hosea was of Bethshemish, of the tribe of Issachar, and he prophesied ninety years. These are alike: Jer. 7; 34:16; 9:25; 10: Ez. 26; 13, and Hosea 2; 11: also Ez. 16; 16, and Hosea 2; 8: also Jer. 30; 8, 9: Ez. 34; 23, and Hosea 3; 5. 1; 2: Here is an absurdity: see also Lev. 21; 7, which forbids it. V. 6: Not true; they were not utterly taken away, and he did have mercy on them. V. 8: Lo Ruhamah, without mercy. V. 9: Not true. Lo Ammi means "not my people." They were his people, as they say. V. 10 contradicts v. 9. V. 11: Not true; Israel were not restored. 2; 14, contradicts all before it to the end of the chapter. V. 16: Ishi is "husband;" and Baali, "lord;" or "my husband," and "my lord." V. 21: Rank nonsense. 3; 1,

2: Here is a disgusting story told, as ordered by God: a man to commit adultery, for he had a wife (1; 3) and with an adultress. V. 5: Rank nonsense. They would have a long hunt for David, who was dead many years. See 1; 1, for the time at which Hosea lived. 4; 2: Compare this and similar passages with Isaiah 33; 5, who lived at the same time. V.3: Not true: the fish were not taken away: Isaiah says the same (19; 8) of Egypt, while Ezekiel (26; 5, 14) says Tyre is to be a place to spread nets on. What would be the use of nets without fish? Ezekiel tells us, too, there is to be plenty of fish, (47; 10.) V. 14 contradicts the law and a commandment, (Lev. 20; 10: Deut. 5; 18: Heb. 13; 4.) V. 15: Bethaven, the house of vanity, from Jeroboam's golden calf. 5; 11, 12, contradict common sense. Why are people punished for willingly obeying the commandments? 6; 6, contradicts Moses. Why were sacrifices ordered by him, if God did not desire them? 8; 8: This is evidently written after the capture of the Israelites, or in the latter part of Hezekiah's reign. 9; 12: Grossly unjust, and contradicts Deut. 24; 16: Jer. 31; 30. V. 17 contradicts v. 12, where not a man is to be left. 10; 6: They were captured by Shalmaneser (2 K. 18; 9), not Jareb. V.9: Judges 19; 30. Compare Hosea with Isaiah 33; 5, and with Solomon's time; Asa, (2 Chron. 14); Jehoshaphat, (17); Joash, (24); Jothan, (27); Hezekiah, (29); Josiah, (34.) V. 14: see Judges 6; 32: 8; 21. 11; 1: This absurdly enough is taken as a prophecy of Christ (Matth. 2; 15), who, in Luke's Gospel, never went to Egypt at all. The other two do not mention it either; but here the thing is as plain as plain can be, and refers to the delivery from Pharaoh. It is most shameful to put any other meaning on it. V. 9 contradicts 9; 12. V. 12 contradicts Isaiah 1; 2, 21, 23: Jer. 5; 1: 6; 13: 15; 1, 2: 17; 1: 44; 22: Ez. 5; 6: 14; 14: 20; 8: 22; 3, &c.: Dan. 9; 11: and many others. 12; 2, contradicts 11; 12: and for Judah's ways see the above list. V. 8: Tradition says these were cities near Sodom and destroyed with it. The first means red earth, the last, deer or goats. V. 12: This is not the Syria near Palestine, but Mesopotamia, as afterwards called by the Greeks. 13; 16: In this brutal verse, where is the justice of God? what had the women and children done? 14; 2: What is the meaning of this? V. 4: Compare 13; 16: Ez. 8; 18: Hos. 9; 12: Isaiah 1; 15: 9; 14: Jer. 11; 11: Dan. 9; 12.

Joel 1; 9, 13, 16: see Isaiah 1; 11, 13: Ps. 51; 16. 2; 2: This is not true. When the Jews took the land, under Joshua, they were as powerful as the Babylonians, and much more bloody; and the Romans were quite as powerful in their day; so were the Saracens. V. 14, 15: Who was the Jews to believe? Joel, who here tells them to fast and sacrifice and call an assembly, or Isaiah, who lived about the same time, and told them the reverse, that these assemblies were an iniquity? see Isaiah 1; 11, 13. V. 17:

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Here the whole of the preceding prophets are contradicted, and the nation is punished, not for its sins, but because the priests did not do this; if they had, by the succeeding verses, the nation would have been saved. See also Ez. 8; 18. V. 26: "Never;" not true, nor in v. 27. V. 28, 29: What would be the use of a whole nation, men and women, male and female slaves, all being prophets? V. 30, 31: Not true; sheer nonsense. It refers (see 3; 1) to the return from Babylon, and never happened. See also 3; 15. V. 32: See Ez. 8; 18. 3; 8: Not true; compare also Deut. 24; 7. V. 10: Compare Luke 6; 28, 29. V. 17, 20: Downright falsehoods.

V. 19: See Dan. 11; 41.

Amos 1; 1: What earthquake? none is on record. Tekoa is south-east of Jerusalem, near the Great Desert. V. 5: Here is gross injustice: the Syrians are to be enslaved for doing what God ordered them: see Isaiah 7; 20: 8; 7: 10; 5: 19; 25: and the very man (Amos 1; 4) Hazael was made King of Syria by God's orders, as we are told (1 K. 19; 15) for a nice purpose too. See 2 K. 8; 12: 10; 42, where "the Lord" employs him: 12; 17, 18: 13; 3. V. 15: This is a disputed word; the Vulgate has Moloch, Melec, or Melchom; Melec is Hebrew for king. There is much to be said on both sides. 3; 6: See Micah 1; 12: Hab. 1; 13: Ps. 23; 4: Isai. 45; 7: Ex. 34; 6, 7. 4; 11: God would have said "as I overthrew," &c. Here is a complete slip, and the form of expression is contradictory to the general usage. 5; 2: Rise no more; this is not true; she did rise from Babylon. V. 4 contradicts Ez. 8; 18: so does v. 6. V. 21 to 24 contradicts the law of Moses, and v. 25 confirms it by saying no sacrifices were offered in the wilderness, and (v. 22) none are consequently acceptable now; hence, Moses instituted a foolish thing; whereas, God is made to himself order them, not through Moses (Ex. 20; 24), and there were sacrifices in the wilderness, Ex. 24; 5: Lev. 8; 14, 18, 22, 26: 9; 2, &c. 7; 8, contradicts Ex. 33; 20. There is no dreaming here, or visions; it is a face to face conversation. See also 8; 2, &c. V. 11: This was a false prophecy; he died in his bed, (1 K. 11; 20.) V. 14: What has a prophet's son to do with it? prophesying was not hereditary. Sycamores do not bear fruit. 8; 9: Not true; never done. V. 12 contradicts Hosea 14; 4: Amos 5; 6: Matth. 7; 8: Luke 11; 10: Matth. 7; 7: Luke 11; 9: Isaiah 55; 3, &c. 9; 11, 14, 15: If these allude to Israel in particular, they are not true, for the eleven tribes are extinct. If they relate to the Jews generally, then if he meant the captivity of Babylon, v. 15 is not true. See also Ez. 8; 18.

Obadiah 10: "For ever," contradicts Dan. 11; 41. 12: Written after the Babylonian captivity, and consequently long after the extinction of the eleven tribes. It speaks of a past event, and the following verses do the same. 16 contradicts Isai. 19; 25, where the Jews are leagued with two heathen nations. 20: Notoriously false: Israel never returned, and the eleven tribes are extinct.

Jonah 1; 3: Which was worst, thus disobeying God, or picking up a few sticks on the Sabbath, or preventing the ark from upsetting? both were punished with death: Num. 15; 32: 1 Chron. 13; 10. No one can make out where this Tarshish was, but from 2 Chron. 20; 36, it is plain it was to the south, for if Solomon had built ships in the Red Sea to go round to Tartessus, in Spain, he would have been a goose, with all the Tyrian and Phænician harbours at his hands. Brooks (Natural History, 3; 6) speaks of one Faber having seen two whales in the Mediterranean; he is the only man who has done so. But it is a self-convicting, pious lie, for one of them he makes 100 feet long, 70 being the largest known. If true, it would only prove they could not live in that sea, for one went on shore in Italy (how precise), the other at Corsica. If such a thing was true, the bones would have been stuck up for ever by the faithful, as a voucher for Jonah. But it is only seen by Faber, and known by Brooks. Whales are rarely seen so far north as England, and were never such fools as to go into the Mediterranean. 1; 17: There is nothing like a good, thorough-going lie. This "fish" is, by the very veracious Matthew, (12; 40) converted into a whale, which has so far mended the matter that it is utterly impossible for a whale to swallow any but very small substances; nor can it live in the Mediterranean. The best thing ever said on this subject was by the man who declared that if he found in the Bible that Jonah swallowed the whale, he would believe it. Certainly the one is entirely as physically impossible as the other. If I could believe the one, I could also believe the other. 2; 1: Here we have a fish's belly, and in v. 2, hell's belly, one as likely as the other. V. 10: And a heavy job it must have been, the food of a whale being a species of medusa, about the size of a bean. They are black, and generally float in clusters. Buffon says they have wings; I never saw any; nor have I or anybody else ever seen whales in the Mediterranean, except Jonah, through his helpmate, Matthew. They have a peculiarly constructed apparatus in the mouth to strain these medusa from the water. We are not informed what language God used when he "spake unto the fish;" nor where the said fish landed Jonah. 3; 2: This is fudge: v. 2 is Ps. 120; 1: 18; 5: v. 3 is Ps. 69; 2: v. 4 is Job 41; 9: Isai. 44; 28: v. 5 is Ps. 69; 1: v. 6 is Jer. 50; 6: v. 7 is Ps. 84; 2: 109; 4: v. 8 is Ps. 31; 6: and v. 9 is Ps. 116; 17, 18. At least, this is much better than Christ's quotations. It is, however, highly improbable: three days' journey in length, or 99 miles. V. 10: God repenting; and what promise gave the prophet that upon repentance the city would be saved? (v. 4.) None at all; hence his prophecy was a lie. 4; 1: Here is a rascal. Sooner than be made out a lying prophet, or no prophet at all, he wished an immense city destroyed. Nineveh was not destroyed till 606 B. C., no less than 200 years after the lying prophet's forty days. The

walls were stated to be 100 feet high, with 1500 towers 200 feet high. This is meant for those who will believe it. V. 2: Here we have this false prophet knowing better than God. V. 8: Here is another instance of the loose way the inspired writers, as they are called, speak. Just fancy that the sun, whose diameter is one hundred times that of this earth, "beat upon the head of Jonah." He might well faint. With its diurnal motion, too, it must have been near rubbing off some of the skin from the poll of the bilious prophet, who takes upon himself to lecture God. We all know what is meant, but why should not inspired writers be clear? When Joshua says the sun stands still, whereas it is the earth that moves and not the sun, for 1800 years the song has been, "this is the goodness of God in bringing his language (falsely remember) down to man's comprehension." How is it here, when the sun is made to thump the head of Jonah, instead of what "man's comprehension" would readily understand, viz. the sun's beams? So the sun and moon (Gen. 1; 16) are called great lights, although the moon was the smallest light in the heavens at the time this was written. V. 9: This is rather an impious answer. Which was the worst, giving this insolent answer to God, or picking up a few sticks on the Sabbath, which was punished with death? (Num. 15; 36) or preventing the ark from upsetting, also punished with instant death? (I Chron. 13; 10.) V. 11: Why were not the children of the Canaanites also spared?

Micah 1; 3: Absurd: God is everywhere. V. 4: Ridiculous nonsense. Why was not Sinai melted? V. 8: This is contrary to decency. V. 9 contradicts Amos 5; 6. There is small wonder at the Jews doing nothing, when one prophet told them one thing, and another something directly opposite. Besides it was cured in Judah's case; they came back from Babylon. 2; 9: This is prophesying after the event; so is v. 12 after the captivity. V. 13: No king went before them. 3; 4, contradicts Amos 5; 6, &c. See note on Amos 8; 12. V. 6, 7: Here is a mixture: prophets, diviners, seers, and dreamers, and he puts out here Amos, Isaiah, Hosea, and Joel, with whom he is put as a contemporary. In fact, he modestly extinguishes all prophets but himself, (v. 8); see also v. 11. 4; 1: What becomes of Christianity after this, if, as it is sometimes said, it is an unfulfilled prophecy? These "many nations" are (v. 2) to become Jews. V. 3 contradicts Joel 3; 10. V. 5 contradicts v. 2. Here every one is to follow his own God, and the Jews theirs. V. 7: Not true, for after returning from Babylon, which this evidently refers to (see v. 10), they have been destroyed again, nearly, so that "for ever" has failed. V. 13: Not true: they have not beaten any nations after their return, but have been beaten themselves. V. I refers to the return from captivity, evidently. 5; 2: This is another claimed prophecy of Christ, so that while the same person claims "out of Egypt have I called my

son," (Matth. 2; 15) yet he is also to come by this prophecy out of Bethlehem, (Matth. 2; 6.) The prophecy relates to the return from Babylon: see v. 3, 4. V. 10: Christ was not a ruler either, although I have no doubt he intended to be one. V. 5: Here is the same thing: the man was to rule them after their return from Babylon. What Assyrians came near the Jews in Christ's time? The empire was put an end to 606 years before Christ. V. 6: Not one word of this ever came to pass: the Assyrian empire was destroyed before the Jews went to Babylon. V. 9: Not true: the Jews were themselves overthrown several times. V. 15 contradicts 4; 2: Isai. 18; 25, &c. 6; 8, contradicts the Mosaic law by doing away with sacrifices: see v. 7. 7; 2: A considerable change from Isai. 33: 5. V. 12: Assyria was destroyed before the captivity; let alone the return. V. 18, 19: See Ez. 8; 18. 8; 18: Contradicted all through the book. Deut. 7; 2: Hos. 13; 16: and Num. 14; 33, are enough.

Nahum 1; 3, contradicts Micah 8; 18. V. 12: Not true; the Jews were afflicted many more times after Babylon: so v. 15. C. 3: Nineveh was taken one year before Jehoiakim, and Nahum is evidently writing after that event: see 2; 2, hence Nahum is no

prophet.

Habbakuk 1; 13: If we believe Micah 1; 12, God not only beholds, but causes evil. 2; 8: Here is a most sensible saying, the Jews are to be punished for destroying the Canaanites, &c., which is only a just retribution: see also v. 10, 12, 17: but the contradiction is glaring, God ordered them to destroy these nations, and now punishes them for it. 3; 3: God came from nowhere,

and is everywhere. V. 6: Not true; nor is 10, 11.

Zephaniah 1; 2: Not true; never done. V. 3; Ditto; and what had the fowls, beasts and fishes done, that they were to be destroyed. 2; 5: Not true; some were left. 2 Kings 25; 12, and 7, 9, agree with it, contradicting v. 5. Cherethites: see 1 Sam. 30; 14. Ziklag is near Gaza, in Simeon's lot; yet these people must be near the Philistines, (Ez. 25; 16.) V. 11: Contradicts all sense, if said of idols. 3; 4: What sort of persons are these to be called prophets? V. 8: Earth devoured; not true. V. 11: Not true; the Jews were haughty after their return. V. 13: Notoriously untrue; so is v. 15. They have seen much evil since the captivity. V. 14 to the end: These promises are made without any intimation of the least reform among the Jews; they are contradictory to all probability, for very few of those taken captive would live to come back at the end of seventy years.

Haggai 1; 12: Ezra 10; 18: Neb. 12; 26, says Jeshua. V. 14 and 2; 2: Shealtiel is called Sheshbazzar, (Ezra 1; 8.) 2; 4, 5: See Ezek. 8; 18. V. 9: This is so well known to be just the reverse of truth, that all parties give it up. V. 14: Here (v. 4) the Lord is with very bad people, contrary to all the book. V.

19: Not true; they have been punished several times since. V.

22, 23: Not true; none of these things came to pass.

Zechariah—This prophet and Haggai and Malachi were after the captivity. 1; 1: Here Zechariah is grandson of Iddo; but in Ezra  $\tilde{s}$ ; 1, he is his son. V. 15, contradicts v. 2, and nearly every other prophet: Isaiah 9; 19: Jer. 5; 14: Ezek. 5; 11, 12: Dan. 9; 16: Hosea 10; 13, 14, 15: Joel 2; 11: Amos 5; 16, &c. 2; 9: Here nations are to be punished for having obeyed God's orders in afflicting the Jews. V. 11: We have no account of anything of this kind in any history, and Ezra tells the Jews not to intermarry with other people, (Ezra 9; 12.) 3; 1: By Haggai 1; 14, it would appear that Josedech was high priest, but the expression is not definite: see 1 Esdras 5; 48. Neither one is among Nehemiah's list of Ezra's twelve priests, (Neh. 8; 4: Ezra 8; 24.) Joshua is mentioned as a Levite, (v. 7,) but by Ezra he is called a priest, (10; 19:) and the two priests in Ezra 8; 24, are not in Neh. 8; 4, which latter gives thirteen for Ezra's twelve. The angel in v. 1, becomes the Lord in v. 2. V. 8: This branch is, I believe, considered as a prophecy of Christ, and, as such, is put in some places in capital letters: see Isaiah 11; 1: Jer. 23; 5, 6: 33; 15: but in Zech. 6; 12, we see that this branch is the person who rebuilds the Temple after the captivity, in fact, Zerubbabel, (3; 7, 9, 10.) 4; 4: Here angel and Lord are indiscriminately used. V. 12: He is not answering, but asking. 5; 2: How is this measure ascertained? V. 3 contradicts v. 4, which says swearing falsely; also Ex. 6; 8: Deut. 6; 13, &c. V. 8: Which is wickedness, the woman or the Ephah? and what is cast into the Ephah? not the woman, for she is in it before; and does the angel double the wickedness when the second woman is? see and establish wickedness, (v. 11.) 6; 5: Here is an absurdity, spirits of the heavens in the shape of chariots and horses, and walking to and fro (v. 7) through the earth; whereas, if he saw them walking to and fro, they must not have gone out of sight. V. 11: Ezra 10; 18: Neh. 12; 26, says Jeshua. V. 14 contradicts v. 10, where Helem is Heldai, and Hen, Josiah. 7; 7: This shews that all the previous prophets alluded to the captivity, not to Christ. V. 13 contradicts Job 22; 27: 2 Chron. 7; 14: Psalms 38; 15: 4; 3: 145; 19: Isai. 65; 24, &c. V. 14: Not true; some were left. 2 K. 25; 12: Jer. 39; 10. 8; 13: Never done; Israel was extinguished. V. 16: Here is a new religion. V. 19: Contradicts 7: 5, which has only two fasts, and v. 3, which has only one. V. 22: Never yet done; and v. 33 does not favour Christianity. 9; 4: Here Tyre is to be burnt. We have not this in Isai. 23, nor in Ezek. 26, which speaks of water, not fire, (v. 12 and 19); nor is it in Ezek. 27, which also speaks of water, (v. 26, 27, 32, 34); nor is it in Ezek. 28, where is water again, (v. 8): v. 18 speaks of fire; so does Amos 1; 10, but not Jer. 25; 22: 27, 3; 47; 4: nor Joel

3; 4. V. 8: Not true; they had several oppressors after their return. V. 9: This is said to be another prophecy of Christ. Has v. 10 ever come to pass? It speaks entirely of the Jews' return from Babylon: see v. 12; also 10; 6, 10. 10; 10: Not true, and contradicts Jer. 42; 22; 44; 12, 14. 11; 12: Here the man is evidently speaking of himself, not Christ. The Septuagint says, "Put them in a smelting furnace, and I will see whether it is proof, in like manner as I have been proved by them. So I took the thirty pieces of silver and threw them down in the house of the Lord, for the smelting furnace." V. 16: This cannot allude to 12; 1: These last three chapters have been added in later times, evidently. The first words contradict Jer. 23; 24 to 40, where they are punished for using this expression, which here is put into God's mouth. V. 3: Not true; the Jews were conquered by the Romans and others. 13; 2: This is contradictory to all our notions, classing prophets with unclean spirits, and (v. 3) ordering them to be killed, and (v. 4) to be ashamed of their prophecies. V. 9: Very like the worship of Baal. It evidently refers to the Babylonian captivity and return, although one-third contradicts Isai. 6; 13, who says one-tenth. 14; 4: This has not been done yet. V. 8: Not done yet. V. 9: If this is yet to come, where goes the Trinity? V. 11: This has not been done yet, and if it is to come, see the above note; neither has there ever been an utter destruction of the Jews. V. 12 refers to that time, unless people are to be rose from the dead, in their bodies, on this earth, which is ridiculous; and they fought against Jerusalem by God's orders. V. 16: Not true; the Saracens and Turks have each had Jerusalem, and also the Christians, yet nothing of this has come to pass.

Malachi—The Chaldee says Malachi was Ezra. 1; 1, contradicts Jer. 23; 24 to 40. V. 3 contradicts Deut. 23; 7. V. 11: This has not been done yet; and if it is yet to come, where goes Christianity? 2; 12: Here to the last all is worldly punishment; and can anybody believe that, after the sufferings of the Jews at Babylon, they would return to idolatry so soon afterwards? 4; 5: This settles Christianity, for Elijah has not come yet. V. 6 con-

tradicts 3; 9, where they are already cursed.

1 Esdras 1; 1: Josias is Josiah in Kings and Chron. V. 7, 8, 9: Not in Kings or Chron. See 2 K. 23, and 2 Chron. 34: 35; 8, 9. Chron. agrees with the sheep, but gives bullocks, not calves; and 2600 small cattle, not sheep; and 300 oxen, not calves; and Jehiel, not Syelus; and for Helkias and Zacharias, Hilkiah and Zechariah. Also, (v. 9, 10) for Jeconias, Samaias, Assabias, Ochiel, and Joram, Chron. gives Conaniah, Shemaiah, Hashabiah, Jeiel, and Jozabad. V. 15: Zecharius: 2 Chron. 35; 15, has Heman. V. 20: Since Samuel: 2 K. 23; 22, says since the Judges. V. 25: Jeremy, not in Kings or Chron. V. 33: Where

is this book of stories? for the inspired book of Kings is surely not meant. V. 34: Jehoahaz in Kings and Chronicles. V. 37: Eliakin; in Kings and Chron. renamed Jehoiakim. V. 38: Zarares; K. and C. Jehoahaz. V. 41: odonoser; K. and C. dnezzar. V. 43: Joacim; K. and C. Jehoiachin. 2; 11: Ez. 1; 8: Mith-V. 12: Ez. 1; 8: Sheshbazzer. V. 13: Different numbers to Ezra; but these items make the sum total, which Ezra's do not. V. 16: Other names in Ezra 4; 7: the letter also differs, (v. 17, &c.) V. 24: See Ezra 4; 16, for latter part. V. 25: See Ezra 4; 17. V. 26: See Ezra 4; 18. 4; 15: Women are better spoken of here than in the Bible. V. 34: Here the sun moves round the earth. V. 45: K. and C. say nothing about the Edomites burning the Temple, nor do the prophets. V. 47: Neh. 2; 1, Artaxerxes: also Ezra 7; 11: here and in Neh. 2; 7, the king writes to the governor, but Ezra says the letter was to him, (7; 12.) V. 51: Ezra says cattle (6; 9), and Neh. 2; 8, says timber. 5; 8: These numbers and names differ both from Neh. and Ezra. V. 40: Neh. 7; 65, says the Tirshatha and Urim and Thummim. V. 43: Ezra and Neh say 736, (Neh. 7; 68: Ezra 2; 66.) The 5525 beasts are not in Ezra or Neh., who give 6720 asses, which are not in Esdras. V. 44: The numbers in Ezra, Neh. and Esdras are thus :-

	Gold.	Silver.	Vests.	Basins.
Ezra	61,000dr.	5000lbs.	100	0
Neh.	41,000dr.	4200lbs.	604	50
Esdras	1000lbs.	5000lbs.	100	0

V. 47: Neh. says the water gate. V. 48: For Jesus, Neh. and Ezra say Jeshua and Joshua; so does Hag. and Zech.: see Ezra 10; 18: Neh. 12, 26: Hag. 1; 12: Zech 6; 11. 6; 1: Ezra says Haggai and Iddo, (5; 1.) V. 7: For Sisinnes, Ezra has Tatnai; and for Sathrabuzanes, he has Shethar-bosnai, (5; 3.) V. 8: This differs all through from Ezra: see 5; 8. V. 13: Sheshbazzar in Ezra 1; 8. V. 23: Achmetha in Ezra 6; 2. V. 27: See Ezra 6; 6. 7; 1: See Ezra 6; 13. V. 5: Ezra says the third day, (6; 15.) V. 11: This is not in Ezra. 8; 6: In the king's seventh year. Nehemiah went up in the twentieth year, (Neh. 2; 1.) Ezra says (4; 24) the building was stopped by Artaxerxes till the second year of Darius, and 3; 8, &c. notices Zerobabel, who went up after Nehemiah: see Neh. 12; 1. But it appears to have been Ezra: see Ezra 7; 1. But the genealogy, Esdras 8; 1, 2, differs from Ezra 7; 1 to 5. V. 9 differs from Ezra 7; 11. V. 29: There are different names in Ezra 8; 2, &c. V. 30: Ezra's numbers give 1496 as the total: Esdras is 1690: and comparing the names, v. 43 of Esdras differs from Ezra 8; 16: so does v. 44, 46, 47, 48, from Ezra v. 19: v. 54 from Ezra v. 24: 56, from Esra v. 26, which says 650: v. 57, from Esra v. 27, which says there were two of copper: v. 61, 62, 63, also differ

from Ezra v. 31, &c. Esdras (v. 69) leaves out the Ammonites, (Ezra 9; 1:) and if the Egyptians were excluded, which is contrary to Deut. 23; 7, Solomon married one, (1 Kings 3; 1,) and that at the beginning of his reign, before he fell into evil courses. V. 91: Esdras speaks in the third person, but Ezra in the first, except at this part, and then he speaks in the third also, (10; 1.) V. 92: Different names to Ezra 10; 2: and Esdras 9; 4, 14, 19, 21, differs from Ezra in 10, 8, 15, 18, &c. 9; 38: See Neh. 8; 1. V. 41: Nehemiah says the water gate, (8; 3,) and v. 42 he speaks of no pulpit. V. 43, 48, 49, differ from Nehemiah 8;

4, 7, 9.

2 Esdras 1; 1, differs from 1 Esdras 8; 1, &c. V. 5: This is very different from Neh. c. 9, and he does not make Ezra say it. V. 32: There is no account in the Bible of any prophets being killed: Zechariah and Ahimelech, the priests, were killed, (2 Chron. 24; 21: 1 Sam. 23; 18.) V. 40: Malachi is not called an angel of the Lord in the Bible. 2; 12: What is the tree of life? No wonder the Jews disbelieved such prophets. V. 16: No dead were rose. V. 23: Here is the first mention of a future life in plain terms: the word occurs twice in 2 Maccabees (7; 14: 12; 43) and no where else but in the New Testament. V. 28: Not true. V. 31: Death here is called sleep. The earth has no sides. V. 42: This appears to begin a dream, for 5; 14, he wakes. V. 44: What angel? see 4; 1. V. 45: Dead brought to life, and so in v. 39. V. 47: Son of God; this may well be put as an apocryphal book. 3; 32, contradicts v. 29 and many others, and so of v. 36. 4; 26: This was the belief of the early Christians, and the writer was one. V. 52: An angel does not know the extent of life. 5; 4: What trumpet? and why is the sun to shine at night, and the moon by day? V. 16: A captain of the people, no king. V. 17: Israel committed to Esdras. 6; 1: Borders of the world. V. 6: Here is God speaking, not an angel. 6; 26: All men die. V. 42: This is nonsense, and so is v. 47. V. 51: This should be six parts, not one. 7; 3: He calls the angel God. V. 28: Jesus 400 years after this, which is the thirtieth of the captivity, (3; 1,) which was 605 B.c.; hence, by this, he should have appeared 175 years before he did. V. 28, 29: As good as any other prophecy. V. 47, &c.: A future state; no Jew wrote this. 8; 19: This fellow ascends to heaven seemingly. V. 61: Judgment at hand. 9; 19: Not true; where was Satan, if it is? 12; 11: This is one way, giving the dream to one man and its meaning to another; besides which, Daniel saw no eagle, but a lion with eagle's wings, (7; 4.) V. 32: This is something like a prophecy: see 7; 28, and note on it. 13: 44: A new miracle, not told us by the Bible writers: see v. 47 too. 14; 9: Carried up to heaven for 400 years: see 7; 28, and its note. V. 21: Here the law is said to be burnt at the captivity, and he is to write it again, (v. 22.) V. 34: A future state of rewards and punishments, not believed in by most Jews. V. 39: He; who? we have nothing except a voice. V. 40: He should have told us the composition of this wisdom draught. V. 41: Not true. 15; 10, 11, contradicts Jeremiah, who told them they should die there. V. 23: All these writers are very ignorant, to talk about foundations. V. 57 contradicts v. 63. 16; 15: Not true; and so of v. 22, 24; and 31 contradicts 15; 57. V. 36. There is but one God. V.

52: This is not done yet.

Tobit 1; 2: What King is this? V. 21: 2 Kings 19; 37, says Armenia. Esarhaddon succeeded him in Kings. 2; 6: Amos 8; 10. 3; 7: Rages is Ecbatana. There were two cities so called, Rages lived in one, and Gabelus in the other. V. 8: Here is a new devil, and he is fast bound, (v. 17.) 5; 4: An unknown angel, not distinguished from a man, and (v. 12) a liar. V. 14: Exorbitant wages in those days; more than a guinea. 6; 5: An angel eating. V. 7: This is absurd nonsense on to the end: see also 8; 3, and 12; 21. 12; 19, contradicts 6; 5. 13; 16, 17: Not true. 6; 2: He only told a plain tale, and was a soldier, (v. 5,) not a prophet. V. 20: Contrary to Deut. 7; 2. 8; 31: This godly woman turns out a liar, (10; 12, 13, and 11; 5, &c.) and a murderess, (15; 5,) and that, as she says, by God's help: see 9; 9, 12, 13, and 10; 8. 11; 13: How could they be gathered without touching.

Judith 11; 16: Sent from God to lie and murder. V. 23 contradicts 6; 2. 12; 5: Slept with who? she says nobody, (13; 16.) 13; 8: Here was a villainous murder, and attributed to God, (v. 15, 17, 18.) 14; 10, contradicts Deut. 7; 2, and 23; 3. 15; 10: God pleased at murder, brought about by lying, and the plunder

given him, (v. 19.)

Esther 11; 2: Artaxerxes; 1; 9: Ahaseuerus. Mordecai's genealogy differs from 2; 5. V. 3: Susa; 1; 2: Shushan. 12; 1: In 2; 8, Hegai is the keeper of the women, and in v. 14, Shaashgaz; and the conspirators are named differently in 2; 21. V. 6: See 3; 1, which has not this dream. 14; 2, contradicts 7; 1. 15; 7, contradicts itself: if she fell down, how could she lean on the maid which went before her? and see v.4, the maid went behind. V. 13: Compare this adulation with 14; 16. 16; 12: Not true.

Ecclesiasticus-Horne thinks this book was written 232 years before Christ, or, as he says, A.M. 3772; but the present Hebrew reckoning gives 5600 as our 1840: this would make it A.M. 2528. He thinks the grandson of Jesus translated it into Greek for the Alexandrian Jews, and that the Septuagint was formed into Greek 282 years before Christ. All this is entirely without proof. The first Septuagint only contained the Pentateuch, and is now lost. The accounts of it are too fabulous to possess any credit. The Hebrew became a dead language after Babylon; but this is no argument that the Hebrew books were written before that time, because Hebrew books can be written now, and there are many of recent date. The MSS. differ much: Griesbach has collated no less than 350 copies of the Greek books, giving 150,000 various

readings, and others have since added to these.

Wisdom 1; 13: Not true; nor v. 14. 2; 16, 18: This mode of expression most likely gave rise to the Christian creed. Every man is, in one sense, the son of God, and the ignorant first Christians have converted a figurative to a literal expression: see also 18; 13. 3; 13: If this, which has helped to found nunneries, was acted on, mankind would soon come to an end. Grossly unjust, and contrary to Moses, (Deut. 24; 16, and Jer. 31; 30.) 6; 6: Contrary to reason that a mighty sinner like Solomon should say this. 7; 27: Wisdom alone cannot make a prophet, as we understand the term. 8; 19, 20: This amounts very nearly to the transmigration doctrine. 10; 3: Not true; he lived long after-V. 7: Lot's wife would, if turned into salt, have been washed away by a few showers of rain. V. 17 contradicts Moses, who has a cloud and pillar of fire. If Solomon wrote this, he could not believe Moses' account. 11; 7: God cannot reprove his own acts; who is meant? (v. 14.) V. 18: Not true. V. 24 contradicts Deut. 7; 10: Wisdom 7; 28: Psalm 145; 9. 12; 4: There are no witches: see also 17; 7: 18; 13, &c. V. 8: Not true; they were nearly all butchered, and Moses says nothing about wasps. V. 11: Why was one man cursed more than another, and his descendants punished for his sins, contrary to Deut. 24; 16: Josh. 31; 30. It was Ham, not Canaan, that acted wrong, (Gen. 9.) V. 27: "Damnation" is not in the Old Testament. 15; 14: This seals the condemnation of the book; the Jews were not held in subjection in Solomon's time, but they were eminently prosperous. 16; 5: Here beasts are serpents and (v. 10) dragons: see also 11; 15. V. 19: Not true, nor spoken of by Moses. V. 20: Angels, if spirits, cannot eat, yet they do, it appears: see Gen. 18; 8: 19; 3. The bread was not to the taste of the Jews, and they murmured at it, (Ex. 16; 12.) V. 22: Not true; nor v. 27, nor mentioned by Moses. 18; 20: Grossly unjust to slaughter the righteous, and not mentioned by Moses. V. 22: Here is man overpowering God. 19; 10: Not true; the earth will not bring forth flies, and v. 14, 15, 16, make the Egyptians worse than the Sodomites, contradicting Moses (Deut. 23; 7) and God; who destroyed the Sodomites.

Jesus—This is the best book in the whole Bible, except in denying a future state, and a few other things noticed below. It appears to have been in Greek, by using no h, &c. 7; 29: Most likely written by a priest: see also v. 30, 31. 17; 7: Eve shewed herself. V. 27, 30, deny a future state: so do 41; 4: 46; 19: Baruch 2; 17. 18; 9: Not true. 34; 5, 6: There are no divina-

tions sent from God or otherwise. 42; 13: Not true. 45; 15: Not true; for ever. 46; 1, contradicts Moses, who says Joshua, the son of Nun, (Num. 26; 65, also 49; 12:) see Ezra 10; 18: Neh. 12; 26: Hag. 1; 12: Zech. 6; 11. V. 4: The sun is only said to stand still, not go back, (Josh. 10; 12.) 47; 23: Roboam for Rehoboam. The Greek has no h or j, but the letter e should have been kept, as in Neemius 49; 13. 48; 1: Elias for Elijah. V. 3: Only twice: see 2 Kings 1; 10, 12. V. 12: Eliseus for Elisha. V. 13: A body prophesying after death. V. 18: Rabsaces for Rabshakeh. V. 20: Esay for Isaiah. 49; 1: Josias for Josiah. V. 4: Not correct: see Jehoash, (2 Kings 12; 2,) Amaziah, (14; 3,) Asa, (2 Chron. 14; 2,) Jehoshaphat, (17; 3,) Jotham, (27; 2,) all more or less perfect. 50; 1: The only thing like this, is Simeon and Zecharias, in Luke, but it does not agree.

Baruch 1; 4: Sud; Ezekiel calls it Chebar, (1; 1, 3.) V.8: We have no account of Zedekiah making any vessels at all. V. 11: Balthasar: see Dan. 5; 1. Balthasar is a Spanish name. 2; 31: If God does this, man is not responsible. V. 35: Not true. 3; 4: Prayers from dead people. V. 26: Giants. V. 37 contradicts Moses, (Ex. 33; 20.) 4; 35: Not true; no such thing happened to Chaldea. 5; 7: Not true, nor ever done. 6; 1: Compare Jer. 29; 4. V. 3: This makes a generation ten years, which is absurd. V. 7: Jeremiah's angel (I know nothing about his body,) went to Egypt, (Jer. 43; 8). V. 28: The Jewish priests did much the same, (Isaiah 28; 7: Jer. 6; 13: 23; 11.)

Azarias 2, 26: Spelt different in Dan. 1; 6. 15: No prince; this is pretty conclusive that the sceptre had departed from Judah, and only two governors were appointed for Jerusalem on their return. 24: This forty-nine cubits is an improvement on Daniel, who omits this, and who measured it. The whole of this chapter almost, after v. 34, is rank utter nonsense, calling on things without life, and birds, beasts and fish, to praise the Lord: see 57. Susannah c. 5: There were no kings at Babylon, but two Judges:

see note to Azarias 15.

Bel 27: A most gross lie; the image (v. 24) was of brass. 31 contradicts Daniel who says he was let out next morning. 33: This is curious employment for a prophet. 36: Habbakuk tells us nothing about this flying visit. 42: Why did he not do this at first? This might well be left out, as the prologue says.

Manasseh says Abraham, Isaac and Jacob did not sin; our Sec-

tion 50 will establish a different opinion.

1 Maccabees - This name means the Hammerer, so does Charles Martel. 1:51: Juda for Judah; this is the case in several places. 2; 41: Here, although the Sabbath was so strictly kept, is the law set aside, and battles made on the Sabbath, although God told them they should not kill, yet a man was mercilessly murdered, by God's order we are told, for picking up a few sticks on the Sunday, (Num. 15; 36: see also 9; 44.) V. 58: Elias for Elijah. V. 59: Spelt different in Daniel 1; 6. V. 62: There were several Kings before Alexander, as Philip, Perdicus, Archelaus, &c. 6; 37: A gross lie; thirty-two men were never in an elephant's tower since the world began. This will only do for those who have never seen an elephant. 8; 10: "Unto this day;" written long after the event: see also 13; 30. 14; 2: Arsaces was the general name of the Parthian Kings; the one here is Mithridates. The 172nd year is of the contracts, B.c. 140. Demetrius is Nicanor. 16; 8: Here the same instruments used to praise God are made use of to incite

to murder, against God's commandments.

2 Maccabees 1; 16: Here (v. 14) Antiochus is killed in the year 188, (v. 7.) Antiochus Sochus died at Antioch; Laodice poisoned Theus; Magnus was the Jews' friend, not enemy: see 17. Epiphanes died elsewhere, (9; 5.) Eupator was killed by Demetrius; his child was poisoned, and Eurgetes who began to reign 179, both Porphyry and Eusebius say, only reigned nine years; how then can the Jews in 188 write of his death in 182? This whole book was never known in Hebrew. Some medals have been produced to get over this, dated 183, 4, 5, 6, but we all know that medal making is a prosperous trade up to the present day, when they can be made to order of any date. The medal of Louis the 14th's coronation bears the wrong date, as is well known. There is a medal of Gryphus, who succeeded Sochus, dated 187. V. 19: This story is not told by Nehemiah; it is most likely another version of 1 K. 18; 32. 2; 1: This absurd story of hiding the ark is not in Jeremiah, nor could it be, as he goes to Egypt, (Jer. 43; 8.) 3; 24, &c.: This ridiculous ghost story is not worthy of even the Apocrypha. See also 5; 2, 3: 10; 29: 11; 8. 4; 7: We here find the value of the high priest's office, which must have been great to have allowed this price to be given for it. 6; 2: Compare this with Uzza's punishment, 1 Chron. 13; 10. 7; 9: Here a future state is spoken of: see also 12; 44. See note to Jesus 17; 27, which denies it. 10; 23: 20,000 killed out of 9000: see v. 18. V. 38: This is done after being guilty of murder, against God's commandments. 12; 22: Who is meant by "him who seeth all things?" V. 40: This cunning trick is, like many more miracles, put off a day, (v. 39) to give time for putting the idols there. 13; 2: See 1 Macc. 4; 28. 15; 16: This is more than ordinarily absurd and impious: see also v. 27. V. 29: By the expression "in their own language," and (v. 31) "them of his nation," this could not have been written by a Jew. Several of the latter chapters are in the monkish style completely, and like no other part of the Bible.

Matthew.—The Ebionites and Nazarenes only used this Gospel, and it was in Hebrew. The latter rejected Paul's Epistles. We here commence with a boundless absurdity. Christ being the Son

of God, as is said, what have we to do with the genealogy of Joseph, who is no more a relation of Christ's than I am? 1; 1: Abram was born (by Carpenter, p. 321) A.M. 2008, and Christ (p. 378) in A.M. 3999. This is the Catholic date, and is 4 years 6 days before the present era. This gives 1991 years for the thirty-nine generations between Abraham and Christ, or 51 years for each. This is very different from the way the Jews multiplied in Egypt. Usher's Chronology gives (p. 343) Abraham's moving to Canaan A.M. 2083, and Christ's birth 4004. Subtracting from Abraham 75 years (p. 351) for his age at his removal, we have 2008, being 1996, or about 511. But Carpenter (p. 345) gives Jehoahaz, up to which point Matthew gives the same names as the Bible, as reigning A.M. 3394: subtract from this his age, 23, (2 Chron. 36; 1,) gives 3371 for his birth, 1363 for twenty-six generations, or 52½ years each, and 628 for thirteen generations with and after Manasseh, or 48 years. The Jewish records must have been altered, or Matthew must have been very careless. The following errors occur :-

The state of the s		
Matthew.	and annoth in another	1 Chron.
Judas	at 10 to 1 Cold Training to the	2; 1: Judah
Phares	out to the all on the others	" 4: Pharez
Esrom	re sult beautiful religion before	" 5: Hezron
Aram	d Hew time (their pineers bull)	" 9: Ram
Aminadab	best and the property of the property of	" 10: Amminadab
Naasson	has I described at Palatinutes	" " Nahshon
Salmon	to their Control and the	" 11: Salma
Booz	Ruth 4; 20: Boaz	the fact that the same of the
	1 Kings	2 Chron.
Roboam	11; 43: Rehoboam	9;31: Rehoboam
Abia	14; 31: Abijam	12; 16: Abijah
Josaphat	15; 24: Jehoshophat	17; 1: Jehoshaphat
Joram	22; 50: Jehoram	21; 1: Jehoram
: The section of	2 Kings	do pulsar in store wild.
	8; 24: Ahaziah	22; 1: Ahaziah
	11; 2: Joash	" 11: Joash
	12; 21: Amaziah	24; 27: Amaziah
Ozias	14; 21: Azariah	26; 1: Uzziah
Joatham	15; 7: Jotham	" 23: Jotham
Achas	16; 1: Ahaz	27; 9: Ahaz
Ezekias	16; 20: Hezekiah	28; 27: Hezekiah
Manasses	20; 21: Manasses	32; 33: Manasseh
	21; 18: Amon	33; 20: Amon
Josias	" 26: Josiah	" 25: Josiah
Jechonias	23; 30: Jehoahaz	36; 1: Jehoahaz
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We must also remember that Christ's genealogy comes through the adulteress Bathsheba, and the Moabitess, Ruth, whereby two of God's commands are broken, (Deut. 7; 2, 3) and the harlot, Rahab,

where the same commands are also broken. Some say this harlot was not a whore, but an innkeeper. I find no such use of the word in the whole Bible, and Josephus says innkeepers were so generally whores, that the words are synonymous. He comes also through Tamar's incest, (Gen. 38; 18) and Lot's incest (Gen. 19; 33.) V. 12: Besides the above blunders, including the omission of the kings, we here have the son of Josias carried to Babylon, whereas he was carried to Egypt and died there, (2 K. 23; 34.) He is called Johanan in 1 Chron. 3; 15, but Matthew makes his grandson to be Zerobbabel, who lived at Babylon and who was the grandson of his brother, Jehoiakim. Ruth, however, (4; 20) agrees with Matthew in writing Salmon, and disagrees with 1 Chron. 2; 11, which has Salma; and the book of Jesus (47; 23) has Roboam for Rehoboam, the same as Matthew has. There is a complete confusion in these names: Matthew says Jeconias, 2 K. 23; 31, Jehoahas, succeeded Josiah, and Jehoiakim his brother succeeded Jehoahas, and his son Jehoiakim succeeded him, and Zedekiah or Mattaniah, his uncle, succeeded him. 2 Chron. 36; 10, makes Zedekiah Jehoiachin's brother: by 1 Chron. 3; 15, Johanan is Josiah's first son, and Zedekiah is Jehoiakim's brother, the latter being called Jeconiah; Jeremiah calls him Coniah (22; 24) and Jeconiah, (24; 1) and makes Zedekiah the son of Josiah, (37; 1.) I have no doubt but that the branch so often spoken of, (Isai. 11; 1: Jer. 23; 6: 33; 15: Zech. 3; 8: 6; 12) had relation to the next person who was to rule the Jews after the captivity, as there were various claimants, from the confusion among the last kings. Jehoahaz might have children, perhaps, and these would interfere with those of Jehoiakim, and Jehoiakim's with Zedekiah's, &c.; and what is the use of this genealogy, ending as it does with Joseph? If Christ was the Son of God, Joseph was not his father, and had nothing on earth to do in his genealogy. V. 17: Abraham to David only makes thirteen, unless both are counted; from David to Josias, both included, is fourteen; but from Jeconias to Christ is again only thirteen: three times fourteen are forty-two, whereas the list is only forty, including Abraham, and excluding Christ. V. 18: Where is the proof of this contradiction to nature? Answer—A dream, (v. 20.) V. 19 contradicts itself. If the man was just, he should have put the law in force; and in privately hushing the matter up, he would be unjust. V. 23: This is utterly contradictory to all sense and reason; the prophecy was to Ahaz, and the Hebrew words assuredly are "has conceived," not "shall conceive," and these identical words are so translated in Jeremiah; and if it was a prophecy, why was he called Jesus? Immanuel signifies "God with us;" Jesus signifies "Saviour," and was a common name among the Jews; so does Jeshua and Joshua, which were often used for Jesus. 2; 1, 2, contradict one another: the men coming from the east and being led by the star

in the east, that star must have been behind them. To have led them it must have been in the west; and why did not the star lead them at once to Bethlehem, without coming to Jerusalem to search for a prophecy pointing out that town? When they left Jerusalem to go to Bethlehem, the star must have been S.W. The whole thing is utterly monstrous. All we know about stars is that in all likelihood they are suns, the centres of other systems, and the idea of one coming near enough to the earth to indicate the position of a particular house, is only fit for mad people: see v. 9, 10, 11. V. 5: There is a Bethlehem in Zabulon also, and two towns called Cana, and several Cæsareas. V. 6: This prophecy cannot be of Christ, who was not a ruler in Israel, and his coming was just before the Jews were scattered, not brought together: see Micah 5; 2: nor was he "great unto the ends of the earth," (v. 4.) What peace was Christ, when the Assyrians were in the land? see v. 5. Did Christ deliver them from the Assyrians? (v. 6.) That nation was extinct 800 or 900 years before his birth; the whole chapter has reference to the Babylonian captivity, (Micah 5; 2.) V. 11: Gifts: compare Ex. 23; 8: Eccles. 7; 7: Prov. 29; 4: and 2 Chron. 9; 24. V. 13 contradicts Luke 2; 22, where he is brought to the Temple, like all other children; and nothing about Egypt is mentioned by either Mark, Luke or John. V. 15: This prophecy is utterly impossible to mean Christ: see Hos. 11; 1: it refers to the delivery from Pharaoh, and speaks of things past, (see v. 4) and Assyria, which was to be their king, as stated in v. 5, was extinct several hundred years before Christ was born. Such evidence as these first three prophecies would put Matthew out of any court in Christendom. V. 16: Did these children return to their border? see Jer. 31; 17. V. 17: Jer. 31; 15, relates most clearly to the return from Babylon: see v. 16, 17, 18, 20, 21, also v. 7, where the remnant of Israel, so often spoken of, and well known to refer to those saved from the Babylonian captivity: see also v. 8, where the well-known name, the "north country," is mentioned. Nothing can be clearer for those who wish to see. The heading of the chapter is really shameful. The above verses all carry out the same thing. Matthew has substituted Rachel for Rahel; this is an improvement. V. 22 contradicts v. 20, God's orders overturning those of his angel. This dreaming is pretty work; this is the fifth one. V. 23: This prophecy is not to be found. The Douay says "Nazarite;" the only thing like it is Judges 13; 5. 3; 1: What John? what Baptist? Matthew jumps into this subject without any explanation. V. 2 has not come to pass yet, so that John was a false prophet. V. 3: Isaiah 40; 3, about the return from the Babylonian captivity: see 39; 6, which points out what was to be done. V. 5: Not true; all could not come. It contradicts Luke 3; 3, where John goes to the people, not the people to him; also John 1; 22, where those who do not go, send to

inquire, therefore all did not go: see also v. 7, where the all is converted into many. V. 6: The absurdity of Christ going through this process would have been got rid of by adopting the Gospel of the Hebrews, where Christ says "What sin have I committed that I should be baptized by him?" see Lessing and Niemeyer. V. 7: The sect of Sadoc, Antigonus of Socho, who taught that God should be served for love not fear. Sadducees are only mentioned by Matthew, and in the Acts; they disbelieved in a future state, yet were sometimes high priests, (Acts 5; 17: Josephus 20; 8, 1, &c.) The Jewish written religion had only to do with this world. V. 11: Christ baptized nobody with fire. V. 16: Who saw? Jesus or John? and who heard the voice in v. 16? If all Judea saw this, who are said to be there in v. 5, they must all have been converted; whereas the most that can be made out is one witness, John. V. 13; Here is God's son wanting man's help to make him something better than he was before. There must have been collusion between these two. V. 14: Man knowing better than God. 4; 1: The "devil" is a Christian personage. The word comes from diabolos, an accuser, or calumniator. The Hebrew devil is Abaddon; the Greek one is Apollyon. V. 2: Not possible, and most likely said in imitation of Moses, (Ex. 34; 28,) or Elijah, (1 K. 19; 8.) V. 5: The devil is here Christ's superior, and takes him where he likes. V. 6: See Ps. 91; 11, 12: Spoken generally of believers in God, and without any idea of a Son of God in particular. V.7: This is one part of a verse only, see the whole of it, Deut. 6; 16: it was said to the Jews and has no reference to Christ whatever. V. 8: Not true: from no mountain in Judea could half a dozen kingdoms be seen, nor could one atom of their glory be seen without entering their cities. V. 9: This is boundlessly absurd; what could the devil give God? V. 10 refers to one of the commandments. V. 11: This is most absurd nonsense. V. 12: What was this for? what was he afraid of? If he was the Son of God, or a God himself, as he is made in the Trinity, he would have been able to know what was to come, and that he would not be hurt before a certain time. V. 13, 14: This is most absurd; hunting out a saying of this kind, and then going to live at the place to fulfil the prophecy: see Isai. 9; 1. The whole is spoken of the Babylonian captivity: see 8; 7, and 9; 1 refers to other Jewish troubles. V. 15: This is absurd to be called a prophecy; it related to past events, as the verse shews: see Isaiah 9; 1: and 8; 19, where the dark deeds in 9; 2, are explained. V. 17: This was John's speech before him: see 3; 2. Christ takes it up because John is imprisoned, (4; 12.) It has not come to hand yet; but if it meant Christ's coming, he had been born several years, and therefore had come, and could not be at hand; either way, it is untrue. V. 23: This healing, &c. was by the usual processes. V. 24: People possessed with devils must have been active lunatics; the VOL. II.

Arabs esteem them holy and prophets; melancholy ones are meant by "lunatics;" or they might be moon-blind people, a disease very common in those parts. V. 25: This is not at all likely, or the government would have been on the alert. 5; 4: They would have been more blessed if they had not had to mourn. V.5: Not true. V. 6: What righteousness? here is no plan, no system; all declamation, without any reference to what has been done before. V. 7: Of whom? what possible end could this discourse answer? V. 8: When and where? what is the use of this? nothing at all. V. 9: This has not come to pass yet. V. 10: Here are no conditions; what is righteousness? religion should be a defined thing, like the laws of Moses. V. 11: This presupposes some new system had been set up which we do not find. V. 14: No one knows even the names of any of these lights now; we do not know who were addressed, (v. 1) the four Apostles (4; 19, 21) or the multitude. V. 17 contradicts the solemn act of the apostles and elders, (Acts 15; 20,) which does not even retain the commandments; and this last decision is contradicted in its two last cases by Paul (1 Cor. 10; 25), although Christ says (v. 18) the law is to stand in every point till the end of the world. V. 19: What commandments are these, the breakers of which still go to heaven? V. 20: Christ, like the prophets, only looked at the present time, and the adjacent people; a God would legislate for the whole world. V. 21, 22: This is the law of God improved on, and calling a man a fool made worse than murder. Hell fire, the ingenious invention of the mild Christian religion, was Gehinnom, called, out of contempt, in Christ's time the place of the damned. School, the Hebrew word, meant generally the grave. Gen 37; 35: 42; 38: Jonah 2; 2, has the same sense and the same word. The Christian hell has a pair of gates (Matth. 16; 18): and people in it can converse with those in heaven, (Luke 16; 24.) The original words are Raca and Moreh: there are no equivalent ones in English. In Luke 12: 20, Christ himself makes God call a man a fool. Paul (1 Cor. 15; 36) calls some one a fool: law-makers may be law-breakers. Compare Ps. 49; 10: Prov. 26; 4: Jer. 17; 11: Luke 12; 20: 11; 40: 24; 25: 1 Cor. 15; 36: Hos. 9; 7: 2 Sam. 13; 13: Job 12; 17: Isai. 19; 11: Matth 23; 17: Deut. 32; 6: Ezek. 13; 3: Zech. 11; 15: Gen. 31; 18, and a hundred other places; hence Moses, several prophets, Christ and Paul were in danger of hell fire. V. 23, 24: Very good advice, but an addition to the law of God. V. 25, 26: This is nonsense; it would depend on circumstances. V. 28: This is an impossible law, and would condemn half the world. Is not a woman equally guilty, too, in a like case? V. 32, 34, contradicts v. 17, for these upset the law, (Deut. 24; 1, 2: 6; 13: 10; 20.) V. 38, 44: Here is the law upset again, (Ex. 21; 24: Lev. 24; 20: Deut. 19; 21: also Lev. 19; 17, 18, in which I find no law to hate enemies.) V. 44: Compare 2 K. 2; 24: Mal. 3; 6:

and Matth. 19; 14 V. 48 is impossible, and therefore nonsense. The perfect here is in Luke 6; 36, merciful. 6; 6: Violated every time people go to church. So much for praying in churches; and see Luke 20; 47. This prayer, except "as we forgive them that trespass against us," is copied from the Jewish liturgy. V. 9: Compare Luke 11; 2: one prays for that day's bread, and the other for other days. V. 14, 15, upsets the law again, (Ex. 21; 24) and therefore contradicts 5; 17. V. 24: Many have to serve several masters; witness the army and navy. V. 26: See Luke 12; 24, where it is ravens. V. 27: Upon this Tertullian gravely says that buskins were invented by the devil. V. 33: Here faith is to procure worldly good: see v. 24 and following. 7; 1: Contrary to sense: there must be judges, and were by God's appointment, (Ex. 18; 13.) V. 14: This is a sorry religion, in which so few are saved, and is contrary to all my notions of God's V. 15: How are false prophets to be distinguished from true ones? Deut. 18; 20, only helps us after the event. V. 17: By this it appears there were bad trees: see Gen. 1; 31. V. 28: And well they might, after 5; 17, 32, 34, 38, 44: 6; 14, 15. 8; 3: Why touch the man? This looks suspicious; and by Lev. 22; 5, Christ by so doing became unclean, whence by not purifying himself, he contradicts 5; 17. V. 4 contradicts Acts 15; 20: and why is no one to be told? This contradicts reason. V. 12: This idea of hell contradicts a fiery hell, (5; 22.) V. 13: Who proves this healing? V. 15: Why touch her? this looks suspicious. V. 16: Here is no touching; why in one case and not another? V. 17: There is something like this in Isaiah 53; 4, 5, 6, which appears to relate to their captive king, for the whole is in the past tense and not the future. This is as absurd as the other prophecies. Grotius says it refers to Jeremiah. 12; 18, is quite as bad. See Isai. 42; 4: did Christ do this? 21; 5, is still more foolish: see Zech. 9; 9, which relates to the return from Babylon. 27; 9, crowns the absurdity, relating as it does to Jeremiah (32; 6) buying a field. 8; 22: This is perfect nonsense. V. 28: Gadarenes, in Mark 5; 1: Gennesaret, in Matthew 14; 34. V. 32: If they had no value, they would not have been kept, (v. 33); and if the swine had a value, the act was a robbery, and doubtless gave rise to the request in v. 34. These inspired writers, as they are called, talk extremely loose (v. 34): "the whole city" is put for what could only have been a portion of its inhabitants; it is doubly figurative. The whole affair, too, contradicts 22; 21, for they must have been Roman pigs. 9; 2: What had forgiving sins to do with curing the palsy, and in this case only, and without knowing what his sins were, or if he intended to amend them. V. 4: Here is nothing supernatural: such thoughts would be known by looks; and it appears that (by v. 6) forgiving his sins did not cure him. V. 7: A very easy miracle by collusion. V. 13: Hos.

6; 6. V. 20: Who knows this woman had an issue; it might be no such thing; and by collusion most easily done. There was, (by Eusebius, p. 121,) a statue of this woman, and one of Christ, at Cæsarea. Julian pulled the latter down, and put up one of his his own, which was of course demolished by fire from heaven: see p. 355. V. 24: This is no miracle, for Christ declares the girl was not dead; and why were the people sent out? his miracles should have been public. V. 29: Why touch their eyes? These miracles, as they are called, bear strong evidence of collusion. V. 30: This is the most contradictory conduct in the world: as a means of conversion, miracles are made use of, and yet they are to be concealed. It is absurd, and looks like wanting them widely published, for he would know this to be the effect of his endeavour to conceal them as a man, let alone as a God. V. 33: There must have been collusion if these appearances took place; but each writer varies his miracles. There is no consistency at all: such striking events could never be left out in narratives not written in concert as these are not. 10; 1: We have only got four yet in 4; 18, 21: perhaps one in 8; 19, and one in 9; 9, or at most six in all. At v. 2 we are first told of the twelve, one of whom is a Canaanite: see Deut. 7:2. V.3: Bartholomew, or the son of Tolmai, is never mentioned by John, who has Nathaniel in his room. John 1; 45: 21; 2, has Philip and Nathaniel; the others, Philip and Bartholomew: see Matth. 10; 3: Mark 3; 18: Luke 6; 14. Wright's Life of Christ (p. 392) says that when Bartholomew was crucified, at Adrianople, in Armenia, or, as others says, in Persia, "the earth suddenly began to quake." There is nothing like telling a good one while you are about it. 10; 5: This shews a most limited salvation, and is a most selfish and unjust order, which Paul and Peter soon upset, (Acts 10; 34, 35.) V. 13 contradicts 9; 13. V. 14, 15: Most utterly unjust as well as uncharitable. Is it likely the Jews would throw up the law of Moses, for breaking the most trifling parts of which they had been so severely punished, (see Numbers 15; 36: 1 Chronicles 13; 10) at the desire of men who had no signs of their truth to shew them? for although given nominally power in v. 1, we find (17; 16) that long after they had no such power: they failed in curing a common lunatic, neither is it stated what is the means, if worthy; nor do his apostles pretend to work a miracle till long after his death, (Acts 3; 6.) Compare also 6; 14, with these denunciations. V. 16 contradicts all reason. How can men be harmless who are sent forth to bring the ruin of Sodom and Gomorrah (v. 15) upon all who do not believe them, under the circumstances of the last note? it is ridiculous: also, where is the wisdom of a serpent. V. 17: The synagogues were afterwards called Beth-beneseth, a house of assembly. V. 21: A very pretty prospect this is of a mild

religion: see also v.34. V. 22: This is not true; they were beloved by many. V. 23: Not true; he has not come yet. V. 33: Peter cannot go to heaven at this rate. V. 34: This is strictly true; but of this and the following verses, had not Christ better never have lived? He is evidently not the Jewish Messiah, who was to bring peace and glory. See Acts 10; 36. 11; 10: Mal. 3; 1, who is complaining of short commons: see v. 10. The messenger of the covenant was God himself: see Gen. 12; 1 to 3. John was a man. V. 14: Not true; John was not Elias, by which is meant Elijah: see Mal. 4; 5. V. 21, 22: Luke 10; 13: Chorazin is nowhere else mentioned, and what the better are we for these two verses? Where is the consistency or justice of God in this denunciation? see v. 20 to 24. Why were not such things done in Tyre, Sidon and Sodom, where they would have saved those places? and why were they done in Chorazin and Capernaum, where they were useless? See v. 25 also, where Christ thanks God for blinding his countrymen: compare these bitter railings with 6; 14. V. 30: Not true; it was a heavier yoke than Moses laid down: see the above and other notes to v. 14, 15, those to c. 5, 6, &c. 12; 2: Compare 5; 17. V. 3: Here is an absurdity: see the story, (1 Sam. 20; 1.) The very whole gist of it is, that nobody was with him. He lied to the priest, (21; 2,) for he had not a soul with him: see also v. 1, where the first thing the priest says is, "Why art thou alone and no man with thee?" doubtless being surprised that one who had been general of the Jewish armies came without attendants, he not knowing of David's quarrel with Saul. Matthew, Mark and Luke have each this blunder. V. 4: The same blunder repeated, besides justifying one unlawful act by another. V. 5: I do not find this expressed in the law. V. 7: Hosea 6; 6. V. 8: How could the Jews believe this, so strict as their laws were? V. 10: Jerome says that the Hebrew book of Matthew used by the Nazarenes and Ebionites states this man to be "Cementarius, a bricklayer." V. 13: This was an easy miracle with collusion: see v. 14. Was it likely any human beings would do this, if they believed the miracle to be real? V. 15: Here is a contradiction; if he was God he would foreknow all that would happen, and seeing his time was not come to die, what was the use of running away? V. 16: Here is another absurdity: see note on 9; 30. V. 18: Isaiah 42; 1: The words are different, particularly Matth. v. 21; and with what consistency this can be quoted, see 10; 5, where the Gentiles are excluded. Isaiah is speaking of the return from Babylon: see notes on the part. V. 27, 27: Beelzebub and Satan are synonymous it seems. Satan means an adversary, and Baalzephon was an idol (God). Baalzebub also means the Lord of Flies. V. 32 contradicts Acts 2; 21: Mark 16; 16: Acts 16; 31: Rom. 10; 9, &c. V. 40: Not true; he was only one day and two nights at most; but no one saw him go out of the sepulchre, so that the above is not cer-

tain. The answer is absurd: the people ask (v. 38) to have a present sign given them, and they are referred to a story about Jonah. A splendid type, too, certainly: Jonah was not dead in the fish, Christ was in the grave; Jonah was a false prophet, Christ pretended to be a true one; Jonah found fault with God, Christ is the reverse; (Heb. 7; 25: 1 Tim. 2; 5: John 4; 34, &c.) Simon, in his History of the Greek Books, says the original of Matthew was found by Bishop Athenius, in Zeno's reign, at Cyprus, on the breast of St. Barnabas, in his grave, through a dream. V. 48 contradicts the commandment to honour father and mother, for he does not go to them. Through all this and the preceding chapter are long lectures, which could only have been taken down by a short-hand writer with correctness. But we have no evidence that any writer took them down: his apostles were all sent away to preach, and no account of their return has been given yet, nor were the elders yet selected. 13; 14: Isaiah 6; 9: A command to go to the Jews of that day. V. 32: Not true: the rue and poppy seeds are less. V. 34: Had Christ never read Prov. 26; 7? see Luke 8; 10. This is a fine reformer. V. 35: A most easy way of fulfilling a prophecy, contradicting the very meaning of the term: see Psalm 78; 2, but the application is ridiculous, uttering things which have been secret from the beginning of the world, is very different from telling children the traditions of their fathers. V. 49: See Eccles. 1; 4. V. 55: Tradition says this Simon was Christ's cousin, crucified in 107, after being forty years Bishop of Jerusalem, in which he succeeded his brother, James the Less. V. 57, 58, contradict reason; if they were such unbelievers, he should have done the more to have convinced them. He here, too, only claims to be a prophet; this happened at Nazareth by Luke 4; 16, 23. 14; 8: Upon this, Dr. Southwell declares, that a few years after, "as she was walking on some ice where the water was deep, it yielded and let her in, by which her own head was cut off." This is a pious lie, and may go along with the Kilkenny cats, who eat each other till only a piece of their tails was left; or with Patrick swimming to Ireland with his head in his mouth. V. 13: Here Christ runs away again. See note to 12; 15. V. 21: Those who can believe this would believe anything, even to Jonah swallowing the whale. See also 15; 34. V. 26: The Egyptian hieroglyphic to denote an impossibility was two feet walking on water. V. 34: Gennesaret; in 8; 28, Gergesenes; and in Mark 5; 1, Gadarenes. Where did he go? (v 13) it must have been on the Capernaum side of the lake, for them, in v 34, to be crossing over to Gennesaret, yet no desert is found on that side. V. 36: Here is nothing asked or required; no examination if they were worthy or not; no promises of virtuous living; in fact, no test of any kind. 15; 8: Isaiah 29; 13: a prophecy of the Babylonian captivity, and equally applicable to any misfortunes of the Jews to the end of the

world. V. 11: Contrary to the law of unclean meats, (Deut. 14; 3.) V. 26: A most unfeeling answer to a distressed mother. And who proves the daughter was cured? nobody but Matthew. If the woman had gone away with her first rebuff, there would have been an end of this miracle; but by her answer (v. 27) she puts aside the intentions of the Son of God, as he says he is; shews him, in fact, that he is wrong. V. 34: See note on 14; 21. 16; 14: Here it appears nobody knows who Christ was up to this time, and he himself gives out no claim to be the Son of God till Peter (v. 16) says he is so. Compare v. 18 and 19 with 10; 33, and 26; 74. V. 19: Heaven had no keys in the Old Testament. V. 20: Why keep secret the only thing he came to establish. V. 22: Here is a mortal rebuking God. V. 23: Here Peter is called the devil. See v. 18 and 19; and how do Peter, James and John (17; 1) get back from (10; 5) where the twelve are sent out to preach and work miracles? V. 27, 28: This falsehood is the leading star of the followers of this deluded being, and is carried throughout the whole piece. It is clear his kingdom is not yet come: see p. 22. 17; 22: Why were only three people present on this occasion, one of whom, John, says nothing about it in his Gospel? It was most likely done in imitation or Moses, (Ex. 34; 29) and could easily be managed with phosphoric oil or ether. V. 3: How did any body know the likeness of Moses and Elijah? V. 5: This has been before said, (3; 17) and instead of being here repeated in a corner with only three believers present, should have been said in the city of Jerusalem, then all would have believed. Mark has different words, (9; 7.) Luke agrees with Mark, (9; 35.) V. 5: Clouds are common to mountains, and this affair could have been easily managed. V. 6 shews the witnesses were weak, silly people; and why (v. 9) is it to be kept secret? and why (v. 7) touch them, when words would have been enough? V. 10, 11, 12: It is really monstrous to see what people will believe. Here is Christ declaring John the Baptist to be Elijah, (see also 11; 14, and Mark 9; 13) who he admits must come (v. 11, also Mark 9; 11) before the Messiah. So that while Christ says John the Baptist is Elijah, John the Baptist says he is no such thing, (John 1; 21.) There must have been collusion between the two, although John would not go the length of saying he was Elijah. V. 15: We here find the meaning of having a devil: see v. 18 and compare this with the physical devils, (8; 32) and there are different kinds, too, (17; 21.) V. 16: Here is a break down; the disciples could not cure, although they had the power given them, (10; 1, 8) and that these were the twelve apostles, see 20; 17. V. 20: Not true, nor never done; hence no one had faith. V. 27: Here is an absurd juggle; if Peter found the money there, he or some one else must have put it there. 18; 6: Not a very mild religion. See also v. 8. V. 9 contradicts the Mosaic law, (Deut. 14; 1) and is besides nonsense, for the second eye is as likely to

offend as the first, and at this rate the world would soon all be blind. V. 10: Here each human being has an attendant angel. V. 18 contradicts 16; 19, where the power is given to Peter, whereas here it is given to all the disciples. V. 19 contradicts 7; 7, where only one is necessary. V. 20: This is an absurdity while he was on earth, even if he had been the character he assumed. V. 26: This is bad morality; one man worshipping another. I believe this is not the right word in several places, but it should merely mean bowing, or salaaming, after the present eastern customs. V. 35: Here God is made to imitate man. 19; 6, contradicts 5; 17, for the Jewish law admitted of divorce, (Deut. 24; 3.) V. 11: Why not explain it, then. V. 14: This has no meaning what-V. 17: Here Christ, so far from assuming to be a God, declares he is not even a good man: see also Mark 10; 18. V. 18: Here are only five commandments enumerated, and that principal one is left out which ordains the worship of God, as also that which ordains the Sabbath. The sixth is in Lev. 19; 18. V. 24: This makes it impossible, and all are here condemned for one. V. 27: It is here evident that these apostles were expecting worldly good. V. 30: This is nonsense: see also 20; 16. 20; 20: Worshipping not even a good man, (19; 27.) V. 23: Under his utmost assumed condition, he here admits God is not his equal, but his superior. V. 34: Why touch them? 21; 3: To make this a honest action they should have gone to the owner: see Luke 19: 33. V. 4: This is one way of fulfilling prophecy, to know of it and then purposely go out of the way to do the thing, (Zech. 9; 9.) Matth. says an ass and a colt, Mark says (11; 2) a colt, Luke says (19; 30) a colt, and John says (12; 14) a young ass. The first three say he sent two disciples for this ass, but John says he found it himself. Matthew is the worst: Christ could not ride two animals. V. 5: Christ evidently aimed at a temporal sovereignty: see also Luke 19; 38: 22; 36, 38: and the note to Matth. 21; 12. V. 7: On which, the ass or the colt? He must have rode on both to fulfil the prophecy. V. 8: This procession made near the passover is very likely to be a mistake. They were palm branches, (John 12; 13.) Now palm branches and hosannahs were not parts of the Jewish ceremonies, but they both are parts of those used at the feast of tabernacles. Where could they get palm branches, too, at the passover feast? while at that of harvest home they would be plentiful. V. 11; They were evidently not aware what he was: the lunatics called him the Son of God (8; 29): others and himself, the Son of Man, (John 12; 34: Matth. 16; 27): others, the Son of David, (21; 9): others, a prophet, (21; 1: 15; 46): see also 16; 14. V. 12: To understand the nature of this act, let us put it to ourselves. Let Joanna Southcote, or any other preacher of a new religion, good or bad, head a mob through London, the members of which call out "Blessed is the queen who comes in

the name of the Lord." Let this procession enter St. Paul's Cathedral, and commence at once to break the organ, and thrust out the gold-laced beadles, saying "This house should be a house of prayer, but you have made it a den of thieves," and what would be thought? Yet St. Paul's is but one church out of several thousands, and if it was ever knocked down, the others round it could accommodate its attendants, whereas the Jewish Temple was one and alone; it was truly a national Temple. V. 13: Isai. 56; 7: it relates to existing people at the time it was written. V. 16: Ps. 8; 2, is nearest to this, but quite different in the latter part: it is a thanksgiving psalm, and has not the slightest character of a prophecy. V. 19: This is first absurd; secondly, revengeful; and thirdly, a robbery. V. 21: No apostle ever had faith, for instead of removing mountains several were killed. V. 22: Here one only has to ask and receive: see 18: 19. V. 27: He here refuses to give any authority for what he was. V. 42: Ps. 118; 22, 23: it speaks of a past occurrence. V. 44: Revenge is here threatened, contradictory to the character of Christ. 22; 13: A ridiculously severe punishment for so slight an offence. V. 37: This is not in the commandments any more than v. 39: see Ex. 20: Deut. 5: 10; 12: 11; 1: 13; 18: 19; 9: 30; 6. V. 39: see Lev. 19; 18. V. 44: Ps. 110; 1, referring to David's enemies. 23; 13, 14: Not very charitable. This whole discourse is the same, and all relating to one sect of the Jews. Where were the Sadducees, who denied a future state, and the Heathens, who were idolaters? No one is denounced but the Pharisees. V. 35: Here is an absurd blunder: Zacharias was the son of Jehoida: see 2 Chron. 24; 20. Christ has actually taken the name Barachias from Zech. 1; 1, which prophet lived more than 200 years after Zacharias the priest. V. 39: Not true; he was there afterwards. 24; 13: This is spoken of a man twice within the lifetime of some who are present, evidently: see 10; 22. V. 15: It is to come while the Temple lasts, or there would be no holy place. Dan. 8; 13, is the passage: there is no "abomination" in it, although it is elsewhere. V. 16: It is evidently a near time, for he tells his hearers what to do. V. 20: A near time: "pray ye;" those present. V. 21: Not true; it was as bad under the Babylon captivity, and under Antiochus, and under others. V. 25: Why alone were these people to be warned? He knows nothing beyond Jerusalem in this warning, and does not even direct this or any other thing to be written down. V. 29: Not true, these predictions being said of the destruction of Jerusalem by Titus, when nothing of this kind happened. V. 31: Heaven has no ends. V. 33: "Ye," the people present. The time was to be soon: see also v. 44. V. 34 completes the proof,—" this generation;" yet there are people who believe in the Christian religion. See also v. 35, where the truth of v. 34 is most solemnly affirmed: see also Mark 13; 30: Luke 21; 32: Mark 13; 35: Luke 21; 36: Mark 14; 62: Matth. 26; 64, &c. V. 36: Christ is said to be equal to God, yet here he owns himself inferior: see also 20; 23, &c. 25; 29: An absurdity; how can anything be taken from nothing? V. 30: Unjust for so small a fault, and horrible, if the Christian hell is meant. V. 32: He did not come: see note on 24; 34: and if he was to separate them, what use are the apostles to be of? see 19: 28: Luke 22; 30. V. 41: This is a mild, charitable religion. V. 46: Utterly unjust, applied to weak mortals. 26; 7: Here and in Mark 14; 3, the ointment is poured on his head, but in Luke 7; 38, and John 12; 3, on his feet. Which are the inspired writ-John says it was six days before the passover, (12; 1:) Mark 14; 1, says two days before it; so Matth. 26; 2. V. 26, 28, are absurd, and his blood was not shed. V. 29: Does this mean on his second coming on earth? see 24; 34. There is no wine in heaven, I presume: see also Mark 14; 25. V. 39: Christ evidently never intended to be killed if he could help it: see also Luke 22; 42. V. 40: Here they are to watch, (v. 45,) to sleep, and (v. 46) and be going, all strung together. V. 48: He must have been not much known for this to be necessary, yet he is stated to have done much before multitudes; and see v. 55. V. 51: "One;" the inspired writer does not know who. See Mark 14; 47: Luke 22; 50: John 18; 10. V. 61: The introduction of the word "fellow" is not very saintly: if I had called Christ a "fellow," I should doubtless have been abused for it. V. 64: See note on 24; 34. V. 69: Here Peter denies Christ, first outside the palace, and second and third in the porch. Mark 14; 66, he is in the palace at the first, and in the porch at the second and third denial. Luke 22; 55, 58, 60, says he was in the palace at all three denials; and so says John, most circumstantially, (18; 16 to 27.) V. 74: This is a fine fellow to be told, (16; 18, 19.) This absurdity is not in either of the other writers. 27; 5: Judas here hangs himself. Mark says nothing about this, nor John, nor Luke in his gospel; but in the Acts 1; 18, Luke tells us he fell down and burst, after having bought a field with the money, which Matthew tells us he returned, and that the priests bought a field with it. V. 9: Not true: Jeremiah says no such thing. There is something like it in Zech. 11; 13, where he is speaking of himself. V. 11: Matthew, John and Mark make Christ to be examined first by the priests and then by Pilate. Luke makes him to be examined also by Herod: see Luke 23; 7. The speeches of Christ, too, differ in each Gospel at his examinations. Compare Matth. 27; 13, 14: Mark 15; 3 to 5, where he says nothing, with Luke 23; 3: John 18; 34, 36, 37: 19; 11, where he says something. Which are the inspired writers? V. 14: Not true: see v. 11. V. 28: Here Pilate scourges him, and the soldiers afterwards dress him; so says Mark 15; 15, 17. Luke makes Herod dress him; and he is not scourged at all; and John makes him scourged before his sentence

(19; 1), while the other two make it after it. V. 32: Mark and Luke also say Simon carried the cross and not Christ, and John says nothing about who carried it; so that our pictorial representations are false. V. 33: Luke says Calvary, (23; 33.) V. 34: The Jews always gave stupifying drink to criminals before execution. V. 35: Ps. 22; 18, where David is not prophesying at all, but speaking of himself. V. 37: These few words are different in each gospel, (Mark 15; 26: Luke 23; 38: John 19; 19.) This is sometimes hobbled over by saying it was in different languages, but this will not do: it was only in three (Luke 23; 38): and as these people wrote in Greek they would only take the Greek one. V. 42: This should have been done, and the question would have been settled. V. 44: Mark and John say nothing about this, and Luke contradicts it, (24; 40.) V. 45: Every nation would have a record of such a thing as this if it had happened: see Luke 23; 44. V. 46: Ps. 21; 1. V. 48: See Mark 15; 23: John 19; 29. Matthew and John say vinegar; John says wine and myrrh, also vinegar, (v. 36.) Matthew says on a reed; John, on hyssop. V. 51, 52, are for those who can believe them. The Jewish records would tell us of them if they ever happened; and what saints? If the prophets are meant, they would have rotted away hundreds of years before. V. 54: The centurion here speaks because of the earthquake: in Mark 15; 39, he says a similar but not a like thing because Christ cries out when he dies. This crying out is expanded by Luke (23; 46) into a speech, while he gives to the centurion a totally different speech (v.47); and John makes him say nothing at all. Again Matth. has the veil of the Temple rent, an earthquake, the rocks rent, and dead bodies arising, (the Gospel of Nicodemus is very rich on this latter subject) besides darkness from the sixth to the ninth hour, (v. 45.) Mark has the darkness and rending of the veil only, (15; 33, 38.) Luke has the darkness, (23; 44) and the veil rending only, (v. 45); and John has neither one nor the other, and if there was darkness, how did the women behold all this crucifixion "afar off," (Matth. 27; 55: Mark 15; 40: Luke 23; 49,) while, as another contradiction, John has them close by and conversing, (19; 25 to 27.) Again, (Matth. 27; 48) vinegar is given him, without his asking for it: so Mark 15; 36: Luke says it was to mock him, (23; 36): while John makes him ask for it and drink it, (19; 28, 30.) There are many reasons to think Christ was never killed. The Cerinthians, an early sect of Christians, said so, and died martyrs to that faith. Crucifixion is a longer death than three hours; it is also a lingering death; whereas Matth. 27; 50: Mark 15; 37, make him loudly cry out when he dies: Luke 23; 46, makes him give a speech: so does John 19; 30. The whole thing is too quick. My opinion is that Pilate, wishing to save him, yet afraid of the mob, told him to counterfeit death, and he should be punished as lightly as possible; accordingly, he ordered his bones

not to be broken, and let his friends have his body; and this opinion is countenanced by John, who lived after the above sect, finding something more to be necessary, tells the story of his side being pierced, which no one else does; and no one but Matthew tells the story of the watch: see also Mark 15; 44. There is no such affirmation to any other part of the narrative as John makes to this piercing, (19; 35.) V. 59: Compare Mark 15; 46: Luke 23; 53: John 19; 39, 40. We have no spices in the three first. 28; 1: See Mark 16; 1, where there are three women with spices. Luke 24; 1, and 23; 55, 56, also spices, and not a very decisive number of women: sec v. 10. John 20; 1, only one woman. 28; 2: This second earthquake is in no other writer. Here an angel rolls away the stone in their sight, and sits on it outside the sepuchre: in Mark 16; 4, they find the stone rolled away before they get there: so Luke 24; 2, and John 20; 1. V. 3: How is a countenance like lightning? V. 4: There are no keepers in the other accounts. V. 5: Here the angel talks to the two women; but there is no angel in the other accounts, nor is it plain the women went into the sepulchre, but only looked in; but Mark 16; 5, the three women go in, there is no angel outside, but a young man in white inside. Luke tells us the women went in and saw two men in shining garments; and John 20; 1, the one woman sees neither men or angels, but she makes up for it afterwards (v. 12) by seeing two angels. V. 9: Here two women first see Jesus, know him and worship him; Mark 16; 9, he first appears only to one woman; Luke 24; 15, he first appears to two men; and John 20; 14, he first appears to one woman. V. 13: This is absurd; if they were asleep they could not know who stole him. V. 15: "This day:" written long after the event. V. 17: Here is his second and last appearance, at which "some doubted." Eleven men and two women see him in this Gospel all in one day. Nothing is said about his ascending to heaven, and the last place he is seen on earth is a mountain in Galilee. The conclusion of this book is exceedingly lame and impotent. It speaks to me plain enough, "Let us wind up this matter as quickly as we can." In Mark his second appearance is to two men, (16; 12:) his third to eleven men, (16; 14) the two former included. He then ascends to heaven from a house in Jerusalem, (16; 19:) twelve persons see him. The time he was on earth is uncertain, but appears to be one day. In Luke his second appearance is to eleven men. He ascends to heaven from Bethany, outside of Jerusalem. Thirteen men only see him, no women, and the time is strictly confined to one day; (see v. 13:) at the evening of the same day he vanishes, (v. 31) and the same hour (v. 33) they return to Jerusalem. Christ appears, (v. 36) leads them out to Bethany, and the affair is ended. John gives his second appearance to eleven men; his third to seven men, eight days after the second, although

Luke positively makes him ascend to heaven on the same day he makes him rise from the dead; and he is last seen on the shores of the lake Tiberias: eleven men see him. The length of time is uncertain. Now the above Luke, who in his Gospel fixes the time to one day, in the (Acts (1; 3) states him to have been seen (by his apostles only) for forty days, and makes him ascend in a cloud from Mount Olivet instead of Bethany, as he said in his Gospel. Matth. 28; 19, 20: Mark 16; 15, both say he sent the apostles forth at once to preach and work miracles. John says (20; 22) the same, and also that he gave them the Holy Ghost; while Luke says he tells them to tarry for power from above, (24; 48) and in the Acts states they did not receive the Holy Ghost till the day of Pentecost. Again, Luke makes him have a material body, eating (24; 43) and John also, (20; 27: 21; 13); yet he comes into rooms when the doors are shut, (20; 19, 26) and is transformed so as not to be known by his friends (16; 12: John 20; 15: Luke 24; 16.) Luke also makes a cloud receive him out of sight, (Acts 1; 9) while Mark sees him sitting on the right hand of God. We know the fixed stars are many millions of miles off, and if heaven is above us, it must be beyond them. What size would a man's body look to the naked eye in the regions beyond the stars? V. 19 contradicts 10; 5. V. 20: This would be rank nonsense, unless the end of the world was to be in their time, as he had always told them, (Matth. 24; 34: Mark 13; 30: Luke 24; 32.) 1; 25: The "Fathers," out of whom may be proved anything, among other nonsense, declare that Mary had no pain in this childbirth because she had conceived without sin. Dr. Caverhill says he was born A.D. 6. So much for gospel truth and certainty. 2; 11: This does not include of necessity a worship as a god, but as a king. Josephus very often uses it in that way: see p. 201, &c. Rymer gives a report to Edward IV. where the same word is used. 2; 22: Archelaus was not king, but Ethnarch at this time, (Josephus, p. 613.) 19; 28: Both here and in Luke 22; 30: Acts 26; 7, &c. we may infer Christ's opinion that the resurrection was not till the end of the world, for there had long before his day been but one tribe of Jews; but, as usual, this is contradicted by Luke 16; 22, &c. 26; 36: Gethsemane, from Gath Schemen, the "oil press." 26; 59: Sanhedrim is a Greek word, συνεδρίον, "assembly." 26; 15: The established price of a slave, (Ex. 21; 32.) 27; 34: Hence cup is often synonimous with death. They tied bones and thorns to their whips when used on bad criminals; these had three tails, and thirteen lashes, or thirty-nine stripes, was the maximum number in practice (2 Cor. 11; 24), although forty was the law, (Deut. 25; 3.) 27; 45, &c.: Pliny, in his Natural History, 2; 30, says the sun was darkened when Cæsar was killed, and Virgil, in his Georgics, states the same thing. Dio tells us the summit of Vesuvius was crowned with spectres before Pompeii was destroyed.

There is no end of such stories. 3; 2: 4; 17: 10; 7, &c.: This is completely the language of the Talmud. The Talmudists say six were taken from each tribe; seventy pieces of wood or parchment marked and two blank were then drawn by lot, and those who got the blanks went away. 26; 75: Many think that the trumpet of the watches was meant; the third watch trumpet was sometimes called the cock-crowing. 26; 74: The best of this story is that no cocks were allowed in Jerusalem at the passover feast; but the Romans divided the night into four watches, beginning at six, nine, twelve and three; and their trumpets for relieving guard at twelve and three were called the first and second cock-crowing: see Theol. Repos. 6; 105. 20; 15: No; if I had land near Dover, and let it or gave it to the King of France during a French war, I should be hung. 2: 1: Proctor, in his Dictionary, says these sorcerers were Arabians, but he has no authority. 15; 30: Here maimed must mean that he gave them new limbs, and this is the intent: see Mark 9; 43: Matth. 18; 8, where halt and maimed are the same Greek word. 27; 64: On this Ellwood, the Quaker, says (p. 283) he "was in the grave two whole nights, one whole day, and two small parts of other days, which, put together with the help of a synedoche of a part for the whole, is taken to make up the prefixed time of three days and nights." It requires all this, for it was a complete break down. We cannot prove more than a part of one night. No one can say if it was not after sunset when he was buried, and he may have rose the same night. 27; 26: This was against the law of Tiberius, made twelve years before, that a condemned person should not be executed before ten days: and against Jewish law also. The Jews had the power of life and death for Stephen; why not for Christ? see Acts 6; 12. Stephen was regularly brought to trial in the Sanhedrim. Josephus says it was taken away when Archelaus, who followed the first Herod, was deposed; and he reigned ten years, and was succeeded by Cyrenius, twelve years at least after Christ's birth, malgre Luke 2; 2. Christ was crucified April 3, by Whiston, and April 13, by Carpenter, (29.) His birth is variously placed up to six years before the year 1. 27; 57: Arimathea, in Greek, Armathaim, and Hebrew, Ramathaim Zophim or Ramah: see 1 Sam. 1; 1. Zophim is watch tower, perhaps from the prophets' school there. The other word is literally the two Ramathas, perhaps from two cities being formed into one. 28; 16: What mountain this was is not known, but there is a range of mountains stretching from Nazareth to Anti Libanus. 16; 18: These gates have been turned into all things: the Catholic church, the Protestant church, the Pagans, dissenters, and all the harlequin denominations, which form the blessed and undivided only true and apostolic church of Christ. The expression means simply the tomb, which the old Saxon hell meant also, and not the comfortable modern mystification of Gehinnom. 1; 23: Upon this absurdity Mrs. Toogood (11) remarks "He was a helpless infant; he could not therefore be the Almighty;" " nor could he be the Universal Parent, for we know that a Jewish female was his parent." Isai 8; 8, said Immanuel, and the saying was to Ahaz. 2; 1; These sorcerers are by Luke 2; 8, shepherds: now with reference to Mark 16; 16, which are we to believe? 23; 5: These were not known before the captivity: no prophet speaks of them. 2:1: Some writers have made this star the Holy Ghost: see Cruden in loc. 21; 2: See Ex. 20; 15: and Jas. 2; 10. This crime in England procures seven years' transportation. Where, too, is the prophecy, Zech. 9; 9? Christ was a carpenter (Mark 6; 3), not a king, (John 18; 36.) 15; 32: Compassion should have been shewn before: the shepherds had food, if the sheep had none, and had some left on the third day. 21; 2: Here it is a she ass: Mark 11; 2, it is a he: Luke 19; 30, it is a he colt: John says an ass, and then refers to Zech 9; 9, where it is an ass and a colt. 17; 1: It is odd that John, James and Peter never tell us one word of this, although they were present, which the tellers of the tale were not. Why did not Moses and Elias appear to the Jews? they would then have believed. 26; 8, They had: Mark 14; 4, some had: John 12; 4, one: Luke 7, no one. The only speaker on it is Simon, the Pharisee. Matthew and Mark both make Judas go to the priests to betray Christ directly after this anointing: Luke says it was before the supper (22; 3), at a totally different time: John says it was after supper, and at a different time from all the others, (13; 27.) 26; 21, and Mark 14; 18, before supper: compare Luke 22; 20, 21, and John 13; 2, 21, after it. 26; 60: The sublimity of this verse is awful: many come, yet none are found. 26; 26: Endless have been the absurdities on this. Bellarmine said, "The body of Christ is truly and properly manducated or chewed," "broken with the teeth." Berengarius said, the body and blood are handled and broken and "ground by the teeth of the faithful." With the early Christians the ceremony was nothing but a bona fide meal, a real supper, at which they were both gluttonous and drunken: see 1 Cor. 11; 21. 2; 16: How was it John was not killed? 2; 15: Did Christ worship Baal? (Hos. 11; 2) or was an Assyrian king in Judea after him? (v. 5) or instead of v. 11 were they not put out of their houses? 27:45: Matthew is alone in his glory here. The elder Pliny and Seneca were living, and wrote on all prodigies. They must have recorded it if true. It is as true as Pilate's Letters, which said that at the darkness the Temple and the synagogues all vanished, and the earthquake swallowed up every Jew in Jerusalem, and "the Roman soldiery went stark staring mad." It is such a gross forgery, that even the apostles fought shy of it, if they ever saw it. Phlegon was held to till lately, he having spoke of an eclipse at the sixth hour, but unfortunately it is on the wrong day. There is another pious forgery in Tacitus, first set going by Spire, in his

Venice edition, 1468. Suetonius says the Christians were "a new and villainous superstition," wicked or magical, and that Claudius drove the Jews out of Rome because they were, through Krestus, constantly rioting. 24; 7: See Micah 4; 3: Matth. 10; 34. 26; 52: See Luke 22; 36: Matth. 5; 39: Gen. 9; 6: Ex. 20; 12. 28; 10: See John 16; 7. 1; 12: See the truth of prophecy in Jer. 22; 30. 19; 9: Moses ordained death for adultery, (Deut. 22; 22) Christ says only divorce. 27; 24: Pilate would not wash his hands after a Jewish custom, (Deut. 21; 6, 7.) 14; 26: The word is "phantasma," a ghost. Luke 24; 37, has "pneuma" for his ghost. Luke 24; 39: "Handle me and see;" John 20; 17: "Touch me not." 16; 19: The Catholics found indulgences on this text: see the inscription over the Temple church, inside the front door, (1185) which grants them to those who yearly visit that church, and which, sagely enough, has been preserved by the protestants. So they used to have the flags taken from other nations in war hung up in St. Paul's, a temple of a God whom they say has written, "Thou shalt not kill." 18; 17: Excellent; there was no church in existence. Church is a Greek term, ecclesia. The returning Jews are called a church by both Ezra and Nehemiah. Luke (22; 19) alone of these historians says "this do in remembrance of me." The wafer in Spain is called his majesty. The priest asks "Ha passader su magestad?" and if not, it is washed down. 1; 5: As Eve was not married, we are all literally sons of a whore. 26; 29: Is all this drinking and eating in the next world to evaporate, or shall we have a "Wha wants me?" 17; 20: Bolingbroke says, "Doubt is the key of knowledge. Those who do not doubt will never examine, and those who will never examine will never know, but remain in perpetual ignorance." This is true. 24; 32: Here the tree is a male; in Mark 11; 20, and in Luke 13; 8, if the last is the same, it is neuter; hence the faithful have a pious choice which to believe. 2; 18: This is referred to Jer. 31; 15!! Do read v. 17: Did Herod's children come back? This has been referred to Jer. 32; 9!!! 20; 15: The Duke of Newcastle says the same thing. The English laws say very different. A man cannot kill himself or his child, nor overbeat his donkey. This is like the law "Thou shalt not kill," while Deut. 7; 2, orders the butchery of whole nations, and animals are allowed to be killed for eating, and ordered to be killed for sacrifices. 1:1: Papius, Origen, Irenæus, Eusebius, Jerome, and many others, say Matthew wrote in Hebrew, or more properly Syrophoenician. Jerome and Augustine say the Greek translation was made in the apostles' time. 21; 7: Literally "set him on them," if our vile translators would but tell truth. Augustine, to get out of this hobble, says he rode first one and then the other. 26; 39: Who told Matthew this prayer? his three disciples were asleep. Read on to v. 46. Irenæus says Christ was at least fifty years old when he

died. He says the old men told him this unanimously. Some had heard it from the apostles, but all from John. Tertullian (De Spect. 26) says a woman having gone to the theatre, came back with a devil in her, who said, "I have done nothing unfair, I found her on my own ground." 1; 18: Mary's tribe is not stated. Augustine (Cont. F. 23; 9) says several works existed which declared she was of Levi's tribe; and this must have been true. Luke 1; 5, says Elizabeth was a Levite, and (v. 36) Mary was her cousin. 22; 21: Cæsar died 44 years before Christ's birth, but it became a generic term for emperor. 26; 42: As the cup did not pass away, we have a good God putting to death an innocent God, to appease a just God. 1; 22: Bishop Marsh (part 4; 37) lecturing to future parsons says this: "If we adopt the notion that the prophecies in general which relate to the Messiah have two senses," "we involve prophecy itself in such uncertainty as to deprive it of the character ascribed to it by Peter." "I mean to assert" "that the system by which prophecies of the Old Testament are in general supplied with a double meaning is untenable; nor do I mean to assert that there are no passages of the Old Testament which are quoted and applied in the New Testament to events of which THEY NEITHER ARE NOR WERE MEANT TO BE PROPHETIC." Bravo! Bishop Marsh. This is glorious for inspired writings. Again, (part 5; 13) "Barnabas and Hermas do not afford the testimony for which they are quoted. Clement, of Rome, Ignatius and Polycarp were certainly acquainted with some books of the New Testament, but they have been alleged as evidence for other books where the quotations produced are really insufficient." Bravo again for a bishop. Verily, my friend with your Cobwebs for Calvinists, you are honest here.

Mark—Clement says Mark wrote his gospel on Peter's authority, at Rome. 1; 2: Mal. 3; 1: A false prophecy of the return of the ancient presence of God in the Temple, which never came back after the great captivity. V. 3: Isaiah 40; 3, and when was v. 4 fulfilled? compare also John 1; 23, for they all differ. Matth. 3; 2, is not here. Mark gives no account of Christ's birth or going to Egypt; he enters at once as a grown man. V. 5: Not true. V. 6: A skin girdle; Matthew says a leather one, (3; 4.) V. 13: There are no wild beasts in Matthew. V. 17: See Matth. 4; 19. Inspired writers should give the exact words. V. 21 contradicts Matth. 4; 23, who says he went to all Galilee and Capernaum afterwards, (8; 5.) V. 22: The people are here astonished after his preaching in the synagogue; but in 7; 28 of Matthew it is after the sermon on the mount, and before he went to Capernaum. The two expressions are so alike they must relate to one thing. V. 23: This miracle is totally omitted by Matthew, so is that v. 30, although he gives his account from the birth. V. 37: Here all are seeking him, Matthew says they all wished him away,

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(8; 34.) 2; 4: There is no unroofing the house in Matth. 9; 2. V. 5: Not the same words as Matth. 9; 2. V. 8: See Matth. 9; 4. V. 11: Matth. 9; 6. V. 14: He is called; Matth. 9; 9, and Matth. 10; 2, makes James the son of Alpheus. V. 15: His house: see Luke 5; 29. V. 19: "Fast;" Matthew says mourn, (9; 15.) V. 20, 21, 22: The words differ from Matth. 9. V. 23: This is not in Matthew till after the apostles are called and sent forth, (12; 1: 10; 1:) here it is before it: see 3; 14. The words widely differ, therefore both cannot be inspired. V. 25: Here this absurd blunder is repeated by Mark: see notes on Matth. 12; 3, with an additional one. David did not go to Abiathar, the high priest, but to his father, Ahimelech: see 1 Sam. 21; 1, and 22; 20. Abiathar was not high priest till after his father's death, and then he sided with David. 3; 11: Nothing like this in the other histories. V. 22: Matthew says Pharisees, not Scribes, (12; 24,) and the speech varies much. V. 29: It is not yet settled by religious people what this sin is, hence it may be said of anything. 4; 3: See Matth. 13; 3, the words differ much. V. 12: This is really horrible if it were true. Parables are spoken that the people might not be converted and have their sins forgiven! yet see v. 21. V. 38: See Matth. 8; 25. 5; 2: See Matth. 8; 28, who says two men. V. 7: Different from Matth. 8; 29, &c. V. 13: Matthew does not tell us the number, 2000. V. 17: This seems utterly foolish when he was doing good. V. 19 contradicts several places where Christ orders people not to say anything about him: see Matth. 8; 4: 9; 30: 12; 16: Mark 5; 43, &c. V. 23: Matthew said she was dead, (9; 18.) V. 30 contradicts Matth. 9; 22, where the woman is cured by a speech, not as here by merely touching Christ's clothes. V. 37: Why this secrecy? His miracles were worked to make the people believe, and the more who saw them the better. 6; 1: There were several things done between these in Matthew (13; 54.) V. 4: "Kin;" not in Matth. 13; 57. V.5: Could not do; Matthew only says "did not," (13; 58.) V. 8: See the staff in Matth. 10; 10. V. 11: Is this a mild religion? V. 13 contradicts 17; 16. V. 15: Not in Matt. 14; 8. V. 20: Matth. 14; 5: Feared the multitude. V. 23: Half the kingdom; not in Matthew. V. 37: See Matth. 14; 16, where this is not. V. 44: Here are no women or children; (Matth. 14; 21.) V. 52: Here are the eye witnesses not believing in the miracles. How am I to do so? 7; 6: Totally different to Matth. 15; 3. Isaiah is here before. (v. 9, 10) but in Matth. after. V. 14 differs all through from Matth. 14; 10, &c. V. 24: Why this secrecy, in opposition to the end he came for? See also v. 36. V. 26: "A Greek;" Matth. 15; 22: "A Canaanite." V. 27 contradicts Matth. 15; 23. V. 29: See Matth. 15; 28: this dog of a woman here outwits the Son of God, and changes his very uncharitable purpose. V. 32: "One:" see Matth.

15; 30. V. 33: What need of this spitting and touching? See 5;27: it was not necessary for him even to will that a miracle should be worked. 8; 3: Different in Matth. 15; 32. V. 4: Ditto v. 33. V. 9: No women and children, as in Matth. 15; 38: V. 10: Different to Matth. 15; 39. V. 15: "Herod;" Matth. 16; 6: "the Sadducees." V. 17: Here the eye witnesses do not believe in two great miracles, and the words are quite different to Matth. 16; 8. V. 22: There were two trials at this miracle, which is not related by Matthew. And why take him out of the town? It should have been as public as possible, to convert the Jews; and why is it to be kept a secret? The process is absurd: see also v. 30. V. 29: This speech is different in Matth. 16; 16. V. 32: Peter rebuking God. V. 35: Nothing about the Gospel's sake in Matth. 16; 25: so that this essential thing we should know nothing about, if Matthew was our Gospel, and we ought not to have had but one, if inspired. V. 38: Very different to Matthew. 9; 1: This alone ought to settle all questions about the truth of Chris-Matthew has it also, (16; 28.) V. 7: Different in Matth. 17; 5. V. 9: Why tell no one, not even the other disciples? See also v. 30. V. 13: Matth. 17; 12, is different, and neither of them is true. V. 17: Matthew says "Lord," not Master, (17; 15.) V. 18: This whole scene and language is different in Matth. 17; 14, &c.: see v. 26. V. 29: There are different kinds of devils by this. V. 32: Then who now understands it? V. 35: Different in Matthew, and the fish and tribute not here; (Matth. 18; 1, &c.) V. 38: How got he the power, when the apostles could not? (v. 18.) V. 40: Not in Matthew, and the whole differs much; (18; 7.) V. 44: Not in Matthew. V. 49: A vast quantity of learning has been laid out on this verse, as may be seen in Carpenter. 10; 3: Not in Matth. and the whole differs much. V. 11, 12: Matth. 5; 32. V. 21: See Matth. 19; 21: &c. V. 30: This verse is nonsense? what man could have one hundred mothers? Matthew's parable of the vineyard is not in Mark. V. 35: In Matthew it is their mother; (20; 20.) V. 46: One man; Matthew says two; (20; 30) and their cry is different both times. V. 51: Different in Matth. 20; 33. V. 52: Ditto in v. 34. He does not touch him in Mark. 11; 2: Here is only a colt; Matthew, an ass: besides, 21; 2, and the prophecy requires both to be rode on. V. 3: "Him;" Matth. "them," (21; 3.) V. 10: See Mal. 3; 1: Mark 1; 2: Luke 7; 27. V. 14: See Matth. 21; 19, where the words are different. V. 15: This is done in Matthew the same day of the procession, and here the day after, (21; 12.) Mark has the fig tree before the clearing of the Temple, Matthew, after it. V. 16: Not in Matth. 21; 12. V. 17 differs from Matth. 21; 13. V. 30: See Matth. 21; 25. 12; 1 to 38: Compare Matth. 21; 33, to 23; 2: there is much difference; and 32, 33, 34, 42, are not in Matthew. V. 42: One mite could not

be lawfully given in the Temple. 13; 2, differs from Matth. 24; 2. V. 6, &c. differ from Matth. 24; 4, &c. V. 18: These words are clearly applied to the people then alive; and if this is a prediction of the destruction of Jerusalem, where is v. 26? this never happened, nor 24 nor 25. V. 21: "To you;" evidently intended for a near time: see Matth. 16; 28. V. 22: By what power? V. 25: This shews much ignorance. V. 30: This is sufficient to end the question. 14; 5: Matthew says "much," for "three hundred;" (26; 9.) V. 13 to 45 differs from Matth. 26; 18 to 49, except v. 26, which is verbatim with Matth. v. 30, and v. 27 and 28 are nearly so. V. 30: Crows only once in Matth. 34; once in Luke 22; 34; once in John 18; 27. V. 51: Not in Matth.; and who knows it? the apostles had fled, (v. 50.) V. 54: The first denial here is in the palace; the second and third in the porch. By Matthew the first was outside, (v. 69, 70) while Luke has the whole three inside, (22; 56 to 60.) John also has all three inside, (18; 16, 17, 25, 27.) V. 58: Not as Matth. 26; 61. V. 61, 62: Not as Matth. 26; 63, 64. 15; 17: Matth. says scarlet, (27; 28.) V. 23: Matth. says he tasted it, (27; 34.) V. 25 and 34: Here Christ is six hours alive on the cross. Matthew does not give the time he was crucified, nor Luke, but John has him before Pilate at the sixth hour, (19; 14) whereas Matth. 27; 45: Mark 15; 33: Luke 23; 44, say that at this time there was darkness all over the land; Luke says "over all the earth," a thing which all nations would have recorded. V. 47: Here two women see his burial; so Matth. 27; 61. Luke 23; 55, has an indefinite number, and John 19; 39, has none, but has a man, which none of the others have. 16; 4: Here the stone is rolled away before the women get there; we do not know by whom. Matthew puts an earthquake into this period, and says an angel rolled away the stone in sight of two women. Mark has three: see 16; 1: Luke has an indefinite number, (23; 55: 24; 10) and the stone is rolled away before they get there. John has only one, (20; 1) and she finds the stone removed. Neither of these three have any earthquake. V. 16: Not a very charitable religion. V. 17, 18: This is the true test for believers, not one of whom does or ever did exist; if so, let them try this. V. 19: To see Christ on the right hand of God, he must be seen also, which contradicts Ex. 33; 20. The very idea is absurd. If heaven is above us, it must be beyond the fixed stars. What size would a man be at that distance? Besides, he goes up from a house. If his material body had gone up with the velocity of a cannon ball, it would have taken about four million years to reach the fixed stars. Twelve people see Christ after he rose from the dead, as it is called, and the time he was on earth is not definitely given, but appears to be only one day. 1; 1: Calmet and others say Mark was not the same with Acts 12; 12, 25. He is called Marcus at Col. 4; 10: Philem, v. 24 and 1

Peter 5; 13: at 2 Tim. 4; 11, he is called Mark. Wright (Life of Christ) thinks him a Roman, of Jewish parents. Epiphanius says he bolted when Christ talked of eating his flesh and drinking his blood: any really good Jew would have done the same after the laws of Moses about blood. Nicephorus says he was the son of Peter's sister, (Acts 23; 16.) The Venetians say they have the original in his own writing, only the letters happen to be worn out. 3; 21: Dr. Southwell says this is a wrong translation. The multitude were tumultuous is the real Simon Pure. The Douay has he is become mad. 8; 41: Christ by doing this became unclean: see Lev. 5; 3: 7; 21: 13; 46: 22; 5. Compare the different punishments of the second and fourth. 5; 39: Burkitt piously says on this, "It is probable that the soul of this damsel was under the guard of angels, near her body." It is probable you are a fool; Christ expressly said the girl was not dead. There is no use in making things worse than they are. 7; 11: Given to the Temple; it is a Syrian word. 14; 36: Abba is the Syrian word; Ab is the Hebrew; to add father most likely has been by some marginal humbug. 1; 2: There is no face in Mal. 3; 1, and he speaks of himself, not of anybody else; and was John, poor fellow, beheaded, as he was, like Mal. 3; 2, 3? 16; 3: Why ask this? Look at Matth. 27; 66. Could not the watch roll it away? and is it likely that the chief priests would, on the Sabbath, go in a body to Pilate about this watch, when (Isaiah 58; 13) on the sixth hour (John 19; 14) he was on trial, it would have taken at least one hour to have got him set upon the cross, another hour to have taken him down, breaking the legs of the thieves, &c., and at the least another for Joseph to beg the body, get the spices, and inter him? This leaves only three for him to be on the cross, the Sabbath beginning at six o'clock. 16; 19: Not a single disciple mentions this ascent, only Mark and Luke, who never even saw Christ that we know of. 5; 13, 19: If a legion was 6000, there must have been three devils in each pig. If this absurd story had been found in the Koran or Talmud, how it would have been paraded. 1; 2: Here is another precious prophecy; look at Mal. 3; 2: did that happen in Christ's time? V. 3 is in Isaiah 40; 3. 15; 24: Mark and Luke 23; 34, have no prophecy here, as Matthew has, (27; 35,) and John 19; 24: and v. 28, (Isaiah 53; 12,) Grotius says applied to Jeremiah. It would answer for the thieves as well as Christ. 16; 16, or Acts 2; 21, are easy ways to salvation: compare Matth. 25: Rom. 4; 2: James 2; 14, 17, &c. 3; 29: See Acts 13; 39: 2; 21. 3; 15: There is nothing wonderful in this: see Luke 9; 49. 13; 11: Who spoke? (Gal. 2; 11.) 14; 63: See Lev. 21; 10. 1; 23: The original is, "in an unclean spirit." 6; 7: A staff: see Matth. 10; 9: Luke 9; 3. 14; 45: "Rabbi Rabbi." Tertullian, Origen, Chrysostom, Epiphanius, and Cyprian, state that many believed the blood of Christ trickled down on the skull of

Adam; hence the name Golgotha. Christ claims to be the Son of God, (Mark 14; 62,) and Messiah, (John 4; 26:) he could not be both, and is neither. 16; 17: With this and all the other miraculous powers, if there was a word of truth in them, these people would never die, and be alive now: see Phill. 2; 25 to 27: also James 5; 15. The whole thing is boundless absurdity.

Luke 1; 1: Where are all these? V. 11: We are not told if

Luke 1; 1: Where are all these? V. 11: We are not told if this was a dream, as so many other things of the kind are, but it looks like a physical appearance. V. 17: No such thing was done: see Mark 11; 31, where they did not believe him, and Matth. 10; 34, 35, where Christ gives out his intentions which are totally opposite. V. 27: Matth. 1; 20, the angel appears to Joseph, and only in a dream: Mark has neither angel nor dream, nor has John. V. 32, 33: Not true: he had no kingdom, and was not related to David by the father or mother. V. 47: Which God? one is not born yet. V. 43, 64: Very like monkish miracles. 2; 10, 13: No other historian relates this. V. 23: Luke did not know the law of Moses; this was set aside by Num. 8; 16. V. 32: He had no wish to light the Gentiles, (Matth. 10; 5,) and the Jews deny him to this day. 3; 2: How could there be two high priests? V. 7: Matthew only says to the Pharisees and Sadducees, (3; 7.) V. 21: By whom? John was in prison: see v. 20. V. 22: This speech differs both from Mark 1; 11, and Matth. 3; 17: John has no speech. Luke's genealogy:—

	Adam	20	Thara	100	Eliakim	1 1/2	Joanna
	Seth		Abraham	20	Jonan		Juda
	Enos		Isaac		Joseph	40	Joseph
	Cainan		Jacob		Juda		Semei
5	Maleleel		Juda		Simeon		Mattathias
	Jared	5	Pharez		Levi		Maath
	Enoch		Esrom	25	Matthat		Nagge
	Mathusala		Aram		Jorim	45	Esli
	Lamech		Aminadab		Eliezer		Naum
10	Noe		Naasson		Jose		Amos
	Sem	10	Salmon		Er		Mattathias
	Arphaxad		Booz	30	Elmodon		Joseph
	Cainan		Obed		Cosam	50	Janna
	Sala		Jesse		Addi		Melchi
15	Heber		David		Melchi		Levi
	Phalec	15	Nathan		Neri		Matthat
	Ragau		Mattatha	35	Salathiel		Heli
	Saruch		Menan		Zorobbabel	55	Joseph
	Nachor		Melea		Rhesa		FW TI LET

From 1 Chron. 1, we get from Adam to Shem, No. 11, the following names, being spelt different to Luke: Sheth, No. 2; Enosh, No. 3; Kenan, No. 4; Mahalaheel, No. 5; Jered, No. 6; Henoch, No. 7; Methuselah, No. 8; Noah, No. 10; Shem, No. 11.

From 1 Chron. 1; 17, we get Arphaxad, but not Cainan. Cainan, No. 13 from Adam, is therefore an interpolation by Luke; and the names being spelt different shews either the records to have been changed, or great carelessness in Luke. 1 Chron. 1; 18: Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, all spelt different to Luke. 1 Chron. 1; 34: Abraham, Isaac, Jacob or Israel.

1 Chron. 2; 1, Judah, not so spelt by Luke.

4, Pharez see Gen. 38; 15.
5, Hesron, not so spelt by Luke.

,, 9, Ram, ditto.
,, 10, Amminadab, ditto.
,, 10, Nahshon, ditto.
,, 11, Salma, ditto.
,, 11, Boaz, ditto.

, 12, Obed.

22

12, Jesse. 15, David.

From Pharez to David is also in Ruth 4; 17. Matthew makes 39 to Joseph from Abraham; Luke, 55. This latter gives, with 2701 as the time, 49 years as a generation, and with 1997 years, 36 years: see note to Matthew's genealogy. 4; 1: Led by the spirit: Mark says he was driven, (1; 12.) V.3: Matthew says "these stones," (4; 3): Mark says nothing: and John does not tell us a word about Christ being tempted. V. 4: Not the same as Matth. 4; 4: nor is v. 5 the same as Matth. 4; 8. V. 6: This is perfect nonsense, and so is the whole story. V. 9: Here he is set on a pinnacle after he was taken to the mountain, (v.5); but in Matth. it was before, (4; 5, 8) V. 13: Does this departing for a season mean that he ever returned? V. 14: Famed for what? he had done nothing yet. V. 15: Here, all the journey into Egypt, the sermon on the mount, the miracles in Matth. 8, the calling and sending out the apostles, and the sermons and parables in Matth., c. 10, 11, 12 and 13 are omitted, and we rush at once to v. 16. See 13; 54. V. 18: Isai. 61; 1, altered. V. 26: See 1 K. 17; 9, Zarephath. V. 27: 2 K. 5; 1, Naaman being (v. 18) allowed by Elisha, the prophet, to worship an idol. V. 30: This is not in Matthew. V. 33: Here this miracle is performed and the next before a single disciple is called: see Matth. 8; 14, where four had been called: 4; 18, 21. V. 35: Hurt him not: see Mark 1; 26, where he tears him. This is Christ's first miracle here, and so in Mark; but in Matthew not so: c. 8, he first cures a leper, and then the centurion's servant; then comes Peter's mother. John has no miracles before calling his apostles, and his first is 2; 1. V. 39: "Rebuked the fever:" Matth., "touched her hand," (8; 15): Mark, "lifted her up," (1; 31.) V. 41: Here the devils speak: see Mark I; 34. 5; 4: This miracle is not in Matth. or Mark, and John makes it after Christ rose from the dead, (21; 6)

with the difference that (v. 11) the net did not break as here (v. 6.)The mending nets in Matth. 4; 21: Mark 1; 19, is not in Luke nor John. V. 10: See Matth. 4; 19: Mark 1; 17: John 1; 42. V. 13: Verbatim speech as Matth. 8; 3: Mark 1; 41. V. 14: Not as above: Matth. 8; 4: Mark 1; 44. This is the first miracle in Matth., but here and in Mark the third. V. 20: Different in Matth. 9; 2: Mark 2; 5. V. 22: See Matth. 9; 4: Mark 2; 8. V. 26: See Matth. 9; 8: Mark 2; 12: the speeches differ. V. 27: Verbatim 9; 9: Mark 2; 14: but he is not a publican there. V. 29: Here the feast is in a publican's house: Mark 2; 15, it is in the house of Jesus. V. 30: See Matth. 9; 4: Mark 2; 16: both differ. V. 31: Verbatim Mark 2; 17: different in Matth. 9; 12. V. 33: Different from Mark 2; 18: Matth. 9; 14: and the speech varies to the end. 6; 2: Different from Mark 2; 24: Matth. 12; 2. V. 3, 4; Here is the same blunder as in Matth. 12; 3: see note on it, and Mark 2; 15: so that all these three writers must have been grossly ignorant of Scripture. V. 16: Here for Judas, the brother of James, Matth. has Lebbeus or Thaddeus (10; 3): so has Mark 3; 18. Simon, the Canaanite, is in v. 15 of Luke called Zelotes. The having a Canaanite disciple for one who came to uphold the law! see Matth. 5; 17, 18, after Deut. 7; 2. V. 17: No prohpecy is fulfilled here as in Matth. 12; 17. V. 20: Here is the sermon on the mount, which Matthew gives before the curing of the palsy, cleansing the leper, calling the apostles, except v. 4, eating with publicans, eating corn, &c. Much that is in Matth. is left out here, and the latter part of v. 21 is put in the beginning of v. 40 is in 10; 24 of Matth., quite another place. 7; 2: This in Matth. is before the sermon, (8; 5.) V. 3: In Matth. 8; 5, the centurion comes, not sends; nor are v. 3, 4, 5 in Matth.; nor is the miracle at all in Mark or John. V. 7: Not in Matth.; and v. 7, 8, 13 of Matth. are not in Luke. V. 10: Here there is no touching or speaking: the servant gets well of himself: Christ literally does not a single thing. V. 11: This miracle is only in Luke. V. 19: This is only in Luke and Matth.: the words differ. V. 22: Different words in Matth. 11; 3. V. 23: Verbatim in Matth. 11; 6. V. 24: "For" not in Matth. 11; 7. V. 25: Different to Matth. 11; 8. V. 26: "Much" not in Matth. 11; 9. V. 27: Verbatim, with the word "for" prefixed, Matth. 11; 10. V. 28 to 35: Different to Matth. 11; 11. V. 39 to end: Only in Luke. 8; 3: Money was collected it appears from this: see also John 12; 6: 13; 29. V. 9: From v. 3 all is different in Matth. 13; 3: Mark 4; 3: at v. 9 he is asked to explain the parable, but in Matth. he is asked why he speaks in parables. V. 16, 17: Not in Matthew, and different in Mark 4; 21. V. 19: In Matthew she comes before the parable of the sower. 12; 9, he goes to the synagogue, and she (v. 46) comes to that, and is "without:" 13; 1, he goes to the sea and gives the parable.

Mark differs from this: he goes (3; 1) to the synagogue; v. 7, to the sea; v. 13, up a mountain; and v. 31, his mother comes and is "without." Without what? He is on a mountain. Luke does not say where he was, but only that his mother was "without." V. 22: This was long before, by Matth. 8; 23, and after by Mark 4; 25. V. 25: Speech different in Matth. 8; 26: there it is before the calm, here, after it, and so in Mark 4; 40, but different words again. V. 27: One man; Matthew says two, (8; 28) and does not say naked. V. 45: "Me;" Mark says (5; 30) "my clothes." V. 48: Different in Mark 5; 34. There is no evidence that there was anything the matter with this woman. V. 50, 52, 54: Different in Mark 5; 36, 39, 41; and why was no one to see it done? (v. 51) and no one to be told of it? (v, 56.) 9; 5: A long sermon left out here; Matth. 10; 5: Mark 6; 8. V. 20, 22: Different to Mark 8; 29, 31: Matth. 16; 16, 17. V. 27: Not true: here is this assertion repeated again; yet there are people believing in this religion. V. 35, 41: Different to Matth. 17; 5, 17: and the last from Mark 9; 19. V. 49; 50: Different to Mark 9; 38: and Mark 9; 35: Matth. 18; 1, which differ, are neither of them in Luke. V. 55: Exactly opposite to what he told his apostles to do, (Matth. 10; 14, 15) and to Matth. 10; 34, 35, 36, where he rebukes them for wishing to follow the example of God's prophet. V. 58: Here, this is on his way to Jerusalem: see v. 51; but in Matth. 8; 20, it is quite in the early part of his career, and when going to get on board ship to cross the Tiberian Lake. V. 60: Different in Matth. 8; 22: not in Mark: nor are v. 61, 62 in either. 10 1: This is no where else: it is a mixture of Matth. 10; 11; and the second verse is Matth. 9; 37, 38. V. 17: They were not subject to the apostles, (Matth. 17; 16.) 11; 2, 3, 4: Different to Matth. 6; 10, 11, 12. V. 10: Different to Matth. 7; 8, where it is part of the sermon on the mount. V. 12 is not in Matthew, although v. 11 and 13 are. V. 17, &c. differ from Matth. 12; 25, &c. V. 19: It is plain from this that others could cast out devils as well as Christ and his apostles: see also Matth. 7; 22: there was not an atom of a miracle in it at all. V. 20: A bad example: see Matth 5; 22. V. 22: Not in Matth. 12; 30: and much that is there in Matthew is not in Luke. V. 23: Verbatim as in Matth. 12; 30, except one word. V. 24, 25, 26: Different from Matth. 12; 43, &c. V. 27 is not in Matth. V. 29: See Matth. 12; 38, and follow it through. V. 33: This in Matth. is in the Mount Sermon, (5; 15) and in Mark it is in the parable of the sower, (4; 21.) V. 34, 35, 36: Different in Matthew. 12; 2, 3, 4, 6: These are addressed; Matth. 10; 26, &c. it is very different. V. 49, 51, 52: See Matth. 10 34, 35. Luke says nothing about the disciples being sent out to preach at the time of this address. V. 10: See Matth. 12; 31: Mark, 3; 29. In Matth. v. 9 he says this in the synagogue, but by Luke 11; 37, at dinner with

a Pharisee; and by Mark 3; 19, he is in a house, and could not eat (v. 20) for want of room. V. 11, 12 and 13 to 21 are no where else but in Luke. V. 22: See 6; 25, where he is on the Mount, while here he is in a house; so Mark 3; 13, 29, who ends there. V. 27: See Matth. 6; 28: the whole speeches differ much. V. 32, 33, 34: See Matth. 6; 34, 19, 20, 21; the latter is verbatim. V. 37: See Matth. 24; 42. V. 39, &c.: See Matth. 24; 43, &c. V. 51: See Matth. 10; 34. So that Luke has mixed up at least three discourses given in different places in Matthew. V. 52, 53: Matth. 10; 35, &c. The ends differ totally. V. 58: See v. 11, and Matth. 5; 25, 26, where he is on the Mount. 13; 1 to 18: No where else. V. 18: See Mark 4; 31, 32, where he is by the sea, (v, 1) but in Luke he is (v, 10) in the synagogue. V. 21: Matth. 13; 33: by the sea, v. 1. V. 30: Matth. 19; 30: he is (v. 1) beyond Jordan. V. 35: Not true; he was seen and killed at Jerusalem. V. 35, 34: Matth. 23; 37, and by 21; 23, he is in the Temple, but by Luke he is in a house, (11; 37.) 14; 13: Do not the unjust rise also? V. 16: Matth. 22; 2: one says a man, the other a king; one is a dinner, the other a supper. (Math. 22; 4: Luke 14; 16.) V. 26, 27: Matth. 10; 37, 38, and said to his apostles: by Luke he says it to the Pharisees, (v. 1.) V. 34: Matth. 5; 13: on the Mount. 16; 8: Unjust; (6; 24.) V. 13; Matth. on the Mount. V. 18: See Matth. 19; 9. V. 23: The Jews always speak of heaven as up in the sky, and hell down under the earth; here we have a heaven and hell close enough for people in each place to converse together. 17; 26: Matth. 24: 37: and v. 31: Matth. 24; 17: Mark 13; 15. In Matth. he is (24; 3) on the Mount of Olives; so in Mark 13; 3: in Luke he is at a village in Samaria, or Galilee, (Luke 17; 11, 12.) 18; 15: Matth. 19; 16: Mark 10; 13: v. 16, 17, are nearly verbatim as to the words of Christ. V. 18: Mark 10; 17. V. 20: Verbatim Mark 10; 19, and different to Matth. 19; 18. Follow up through the whole. There is no love of our neighbour in Luke. In Matth. 19; 1, he is beyond Jordan, so in Mark 10; 1: but in Luke he is in a village (17; 12) of Galilee, or Samaria. V. 35: Matth. 9; 27, says there were two, and in Capernaum. Mark 10; 46, is with Luke at Jericho; but Luke says (v. 35) it was coming to Jericho, while Mark says (v. 46). it was going from it. 19; 8: Why was this sinner saved? V. 12: Matth. 25; 14: At Jerusalem. Luke has it at or near Jericho. V. 26: He who "hath not" cannot have anything taken from him. V. 38, 40: He evidently aimed at a temporal sovereignty. Luke alone calls him a king, and John says nothing about this procession at all. V. 41: Matth. 24; 3: Mark 13; 5: In Matthew it is after his entry into Jerusalem; so in Mark; but in Luke, before it. 20; 8: Notwithstanding this verse, the chapter is absurdly enough headed, "Christ avoucheth his authority." V. 9: Mark 12; 1. V. 18: Not

in Mark. Matth. 21; 44, with a verse between the second, not in either Mark or Luke. V. 19: Matth. 22: 16: Mark 12: 13. V. 27: Matth. 22; 23: Mark 12; 18. V. 41: Matth. 22; 42: Mark 12; 35: but Matth. and Luke make David say this of Christ, while Mark implies he said it of the Holy Ghost, but the expression is not clear. 21; 1: Mark 12; 41. V. 7: Here this question is asked in the Temple, and by day, (Luke 21; 37:) but by Matth. 24; 3, on the Mount of Olives and by night; so Mark 13; 4. V. 28: He here speaks of a near time, "your heads," the people then alive; and v. 32 clinches it. 23; 10: This would be easily arranged. Matth. 26; 17, has no pitchers; Mark 14; 12, has. V. 16: See Matth. 26; 29: Mark 14; 25: also Luke 24; 30, 43: John 21: 13, where he does eat. The words are very different which he gives when he drinks, and the most strange thing of all is, John never says a word about the much-talked-of institution, although he was laying on Christ's breast. V. 19 differs much from Matth. 26; 26: Mark 14; 22. V. 24: Matth. 20; 25: Before he enters Jerusalem; while Luke has it after supper. Luke has no transfiguration, nor has John. 29; 30: Matth. 19; 28: Long before he enters Jerusalem. V. 31; 32: These are no where else: see Matth. 26; 33: Mark 14; 29. By Luke, a prayer of Christ has no effect, for Peter's faith did fail. V. 35, 36: These are no where else, and the last bears out again my opinion, that Christ aimed at a temporal kingdom. V. 39: Here he is captured at the Mount of Olives; by Matth. 26; 36, at Gethsemane; so Mark 14; 32: John 18; 1, in a garden beyond the brook Kedron. In Matthew he only takes three people with him to pray, (26; 37,) so Mark 14; 33: by Luke 22; 41, he takes none; while by John, he not only takes none, but does not pray at all. V. 42: Matth. 14; 36: Mark 26; 39: Different words in all three. V. 43: No where else, and not true; he was a night and two days in the grave: and see John 20; 17: Luke 24; 39. V. 45: He comes back only once, and prays only once: Matth. 26; 42, says twice in each case; so Mark 14; 39. John does not give any praying at all V. 48: Here he does not kiss him nor make a speech; but in Matth. 26; 49, he does, and makes a speech. Mark 14; 45, says he kissed him and made a different speech. John gives us neither kiss nor speech, (18; 3.) In each case, too, the speech of Christ is different: Matth. 26; 49 to 55, &c.: Mark 14; 42 to 49: Luke 22; 47 to 53: John 18; 4 to 11. John, too, quite contradicts the other three at v. 6. In Matth. 26; 47, he is taken by a multitude sent by the priests and elders; so in Mark 14; 43, with the addition that the scribes sent them. In Luke 22; 47, it is not said who sent them, but that (v. 52) the chief priests. captains of the Temple, and elders came themselves; while John says it was a band and officers sent by the chief priests and Pharisees, and v. 12, he varies it to a band, a captain and officers. V.

51: The ear is cut off in John, also 18; 10, and Matth. 26; 51, and Mark 14; 47; but Matthew and Mark, nor John, do not make it to be put on again, only Luke 22; 51. V. 58: Here the second questioner is a man; in Matth. 26; 71, it is a woman: Mark also makes it a woman, (14; 69.) John says it was a man, (18; 25.) V. 66: Here the trial before the priests is the next morning. Matth. 26; 59: Mark 14; 53: and John 18; 19, make it commence the same evening; and v. 63, the mocking here is before the trial; but Matth. 27; 27, not till after the trial before Pilate: so Mark 15; 17, and John 19; 2. V. 29: No other writer gives this speech. 24; 34: He appeared to Cleopas, as well as Simon. Having examined his death, &c., in Matthew, it is only necessary to say that this leading people out (v. 50) to bye-places looks very suspicious. He never appeared to any but his own disciples and the women of their party. V. 49: He tells them to keep in the city, and (v. 50) takes them out of it himself. 1; 1: It is not known whether Luke was Jew or Gentile, or if he is the Lucius of Rom. 16; 21: see Brown's Bible Dictionary. 2; 2: Cyrenius was not governor of Syria till several years after the birth of Christ; the least is 10, and more likely 12, and assuredly never was he there in Herod's time. There was a taxing in the beginning of his government, but if Christ had, as Grotius says, completed his 30th year (3; 23) in the 15th year of Tiberius, (3; 1) he must have been born 15 years before the death of Augustus, A.U.C. 752 or 753; but the latest period given for the death of Herod was A.U.C. 751, and it is more likely the year before: see Lardner, (vol. 1, p. 423, &c.) and Jones Devell, (vol. 1, p. 365); Herod, therefore, must have been dead more than two years before Christ was born. The 1st and 2nd chapters are known not to have been in Marcion's Gospel of Luke, and Lardner disproves many of the charges brought against him by Epiphanius, who is the first writer to abuse him 200 years after his death. Is it likely John would not know Christ? (John 1; 31, 34.) If Luke's story was true, the law fixed the purification for a male child at 66 days after birth, (Lev. 12; 5) and if they were so afraid of Herod, why did they come into his teeth in Jerusalem, at the time Matthew is making them go into Egypt without keeping the law of purification at all, whereas Luke (2; 41) says they kept every passover? They return to Nazareth, not Bethlehem, so the sorcerers could not worship him at Bethlehem: Nazareth was their own city, instead of their going there through a dream to fulfil a prophecy which does not exist, as Matthew makes them, (2; 23) which the Douay has "Nazarite," a totally different thing from a Nazarene: see also v. 52, which is natural in a human being, but absurd to be said of a God. 3; 1 and 23: If Christ was born in Herod's time, as Luke says, (3; 1) he must have been at least 31 years old in the 15th of Tiberius; and if he was born one or two years before Herod's

death as Matthew shews, (2; 12 to 16, &c.) he would have been 32 or 33 years old. Thirty was the age the Levites commenced their office, (Num. 4; 3, 47.) 5; 12: "In." No leper could live in a city. "Near to a certain city." I have ten translations of these books and they are all wrong here except the Unitarian: see Num. 5; 2, although this has perhaps been broken in several instances with men of rank: see also 2 K. 7; 3: 15; 5: 2 Chron. 26; 21. 6; 1: This is a knotty subject. The Douay has "second first sabbath," and his note says that some take it for the Sabbath of Pentecost, the second in course among the great feasts; others, of a sabbath day that followed any solemn feast. The English has "the second sabbath after the first." John Wesley says, "And on the first sabbath after the second day of unleavened bread." This is not in the original. Campbell says, "On the sabbath called Second Prime." Several good copies omit Deuteroproto. Wicliffe has, "In the secunde furst Saboth"; Tyndal, "On an after Saboth"; Cranmer, "An after principal Saboth"; Geneva, "The second sabbath after the first"; Rheims, 1582, "Sabboth second first"; English, 1611, "the second sabbath after the first." There, reader; now you know as much about it as I do, and much good may it do both of us. 8; 30: Most likely all this devil story is an interpolation. Why is a Latin word put in Greek letters? "Legion" is good honest Latin. Could not Luke translate this, or did he leave it for a puzzle, to be interpreted by the priests? 12; 18: Stolen from Eccles. 5; 1 to 9:11; 18: 19; 26. 15; 11: Dr. Southwell says, "By the father is meant the Divine Being, and by his two sons, the Jews and Gentiles!!!; and the Bible Dictionary says that the ring on the hand (v. 22) "may denote the 22; 24: The original honestly says everlasting love of God." he sweated blood, (Aimatos) which Wicliffe makes "running down into the earth." The Unitarians print the whole passage in italics. 22; 66: The Sanhedrim was a rotunda, half in and half out of the Temple. The Nasi, or head, sat on a throne: here alone could the Jews condemn to death. 24; 13: At Emmaus were hot baths, having medical virtue from Christ's washing his feet in them. Julian put an end to this nonsense by stopping them up. 1; 62: We have before only half the story, for by this verse he must have been deaf as well as dumb. 8; 36: Bishop Newcome leaves out "who was possessed with the devils." 24; 18: One Cleopas was brother to Joseph the carpenter, and his wife was Mary, not the mother's own sister, or there would be two of a name, but the wife of her husband's brother. Luke's sermon (6; 20) is on a plain; Matthew's on a hill, (5; 1.) Luke omits Matth. 5; 13 to 19, all c. 6, and 7; 6 to 16: Matth. omits Luke 5; 24 to 26. Matth. 8; 3, says it was before the cure of the leper: Luke 5; 12, after it. Matthew is called and hears it in Luke; but in Matthew he is not called till long after. Compare, too, Matth. 5;

10. and Luke 6; 29. It is pretended these were different sermons, but that is mere moonshine. 1; 28: How did Mary know this was not the devil (2 Cor. 11; 14)? and no where is it said by Christ or his apostles that he had a miraculous conception. Even Paul, who (Heb. 11; 31) eulogises the Jericho whore, says nothing about the faith of Mary. 4; 2: The baptism service tells people to renounce the devil: Christ went to him and stayed forty days with him, directly after his baptism, while John 1; 35, 43: 2; 1, accounts for the next three days, after which (1; 38, 39) he goes preaching through Galilee; whereas Mark 1; 12, says he was immediately driven away by the devil. 6; 12: Compare Matth. 6; 6, 7. 10; 17: A very different story to Matth. 17; 16. 11; 24: Dry places; not true: see Matth. 8; 32. 6; 27 to 35: If this is true, will not God act up to his son's advice, instead of sending everybody to hell for ever ? 3; 23: Would a worker of miracles, a healer of the sick, a religious reformer, wait thirty years to begin? Surely not; but a deceiver would require this time to pick up the pretended prophecies and dip into the Talmud. 7; 17: It is curious that Josephus nor no other writer ever heard of these rumours. 2; 14: Which is the truth, this or Matth. 10; 34? 22; 2: Feared: see Matth. 27; 22, 23, 25: Mark 15; 13, 14: Luke 23; 21: John 18; 40. 3; 1: Schmidt remarks that any attempt to reconcile this with chronology honours the evangelist too much: he gets Mary to Bethlehem, and leaves facts and dates to arrange themselves as best they may. 2; 2: Tertullian says it was Saturninus. 4; 2: See James 1; 14. 14; 26: See Ephes. 6; 2: 5; 25, 29: or 1 John 4; 8: 3; 15. 1; 26: 12; 4: See John 7; 1. 1; 37: The usual retreat of ignorance. Let us follow it out:-1st, evil exists; with God nothing is impossible, therefore God can remove evil. 2nd—God can remove evil, but he does not; therefore he has the power, but not the will. 3rd-A being who has the power, but not the will to remove evil, must be an evil being; God has the power and not the will, then God is an evil being. So much for syllogisms. Jerome said Luke was born at Antioch. Some said he was a painter, and took a likeness of Mary. Jerome said he died unmarried at eighty-four years of age. Luke 25; 26: see 1 Kings 17; 9: Sarepta three years and a half without rain. 18; 1, it rained in the third year. 15; 21: This is doubtless done at every dinner at Lambeth Palace. 24; 39: The Marcionite Gospel states the exact reverse; "as ye see that I have not." 9; 18: This is a bull. 4; 18: Vamped up from Isaiah 61; 1: 35; 5: or perhaps 29; 18, and 58; 6. 1; 20: Burkitt says this was to denote the silencing of the Jewish priesthood, albeit they preach still.

John 1; 13: In this sense Christ might be called the Son of God. V. 18 contradicts Moses, (Ex. 24; 10) where seventy-four people saw God. V. 21 contradicts Matth. 11; 14: 17; 12:

Mark 9; 13. V. 28: Bethabara is half way between the Dead and Galilean Seas: Matthew says (3; 1) in the wilderness of Judea: Mark 1; 4, the same: Luke 3; 3, all the country about Jordan. V. 31 contradicts v. 29: so does v. 33. If he was not to know him till this sign was given, how could he salute him (v. 29) as he comes to him? and he does not even say Christ was baptized. V. 33: Christ baptized nobody: see 4; 2. V. 40, 41: Here one disciple calls others: before we were told they were called from netmending by Christ: see Matth. 4; 18: Mark 1; 16: Luke 5; 11. V. 43: Matthew says James and John, (4; 21): Mark 1; 19: Luke 5; 10, say the same. V. 45: The son of Joseph: see Matth. 2; 1: Mark 1; 9: one says Nazareth; the other, Bethlehem. V. 49: Another mark that he aimed at a temporal kingdom, V. 51: Not true: no such thing recorded by any one. Luke alone speaks of an angel comforting Christ (22; 43): and Matthew, of angels ministering to him, (4; 11): Mark 1; 13. 2; 4: This was not very dutiful language to a mother. V. 7: This miracle, given no where else, might have been easily managed by collusion; and the thing was confined to Christ and the servants, (v. 9); besides we must remember (v. 10) they had all well drunk. V. 12: Here, by John, the first day Christ is at Betharaba, beyond the Jordan (1; 28): the second day he is in Galilee (1; 43): the third day he is at Cana (2; 1): he is then some days in Capernaum, and then goes to Jerusalem and clears the Temple (2; 13): we have nothing about the devil tempting him. Now Matthew says he went, after baptism, and fasted forty days in the wilderness (4; 2): is taken to Jerusalem and a mountain apparently near Nazareth (4; 5, 8,) and then goes to live at Capernaum (4; 13.) Mark has the story of the wilderness, and then Christ goes into Galilee, (1; 12, 14.) Luke says the same thing, (4; 2) except that the devil takes him to the mountain first, and then to the Temple, Matthew reversing this, and Mark saying nothing about it: he then goes to Galilee, and then to Nazareth, (4; 14, 16,) having done something, we are not told what, in Capernaum, (4; 23.) Only one of these stories can be true. V. 14: This, by all the other historians, was done just before his death, while here he has only got four disciples and one proselyte (1; 40 to 49): see Matth. 21; 12: Mark 11; 15: Luke 19; 45. V. 17: Ps. 69; 9, where David is speaking of himself. V. 21: He meant no such thing: he meant the Jewish Temple, and was so understood; and it was his own fault if he did not speak plain if he meant anything else: see Matth. 26; 61: Mark 14; 58. 3; 2: 2; 23: What miracles? John has only told us of one at 2; 6, and no one else mentions it. V. 17: See Matth. 10; 34: Luke 12; 51. V. 22: Compare 4; 2. V. 35: Except Satan, who took him to a mountain and the Temple. 4; 2, contradicts 1; 33. V. 6: Here is God weary, although he can work miracles. V. 16, 19: Easily discovered

without any prophesying at all. V. 29: Not true: he only told her of her husbands. V. 39: Then they believed a falsehood: see the last note. V. 46: This appears to be another version either of Mark 5; 22, or Matth. 8; 5, although they were done at Caper-V. 54: If this is only the second miracle, what becomes of the "miracles" in 2; 23: 3; 2, and 4; 45? 5; 4: Nobody else tells us this: Josephus and the Romans would have recorded it if true. The man, too, must have been a fool to remain there, as he tells his story. Why, too, did not Christ heal the rest? (v.3.)V. 9: Clearly unlawful: see Matth. 5; 17: Num. 15; 36. V. 25: Not true, nor v. 28. V. 37: 6; 46: see Ex. 24; 11: 33; 23: Deut. 5; 4: 4; 12: 18; 16. Did he not talk to the prophets also? V. 46: Where? the Douay says Gen. 3; 15: 22; 18: 49; 10: Deut. 18; 15. It is better to give it up. 6; 2: Only two are yet told of these miracles, (4; 47, and 5; 5.) V. 15: Another proof of temporal sovereignty; and a very different reason for going to that given Matth. 14; 13: he here goes alone into a mountain, leaving his disciples to get back how they like: see Matth. 14; 22: Mark 6; 45: Luke 9; 10, who has no ship in the V. 21: Nobody else says this. V. 24: Matthew says they came back to Gennesaret (14; 34): so Mark 6; 53, and the same at v. 45, before or opposite to Bethsaida. Luke says they were at Bethsaida when the miracle was performed (9; 10); while John says the miracle was performed on the other side of the lake, and they return to Capernaum, (6; 17.) Luke says not a word about crossing the lake, and the miracle is done on the left side of it, looking from Jerusalem: so does Mark and Matthew, they afterwards crossing it to Gennesaret, while John says it was done on the right bank, and they go over afterwards to Capernaum. V. 32: Moses gave no bread. V. 45: Isai. 54; 13, a promise of a return to the Jews. From this part to v. 65, either Christ is promising the Jews life temporal, which was not true, or if he refers to a life in heaven after death, he makes all who lived before his time to have no souls; one or the other must be the case; hence the result is not to be wondered at (v. 66): see also 8; 51: 11; 26. V. 70: See Luke 22; 30: hence one tribe of the Jews are to be judged by the devil. V.71: This was most probably a planned thing with Judas, for if he had seen the recorded miracles he could not have doubted. 7; 38: No known MSS. contains this quotation: Isaiah 12; 3, comes nearest. V. 39: No power is given the apostles to work miracles in John. V. 52: No such passage can be found as this in the prophecies. By this and the 41st verse implies Christ was born in Galilee; Luke and Matthew say in Bethlehem; and Mark and John say nothing about it. Matthew is the only historian who says anything about the child murder and Egypt. 8; 5: Lev. 20; 10, directs them to be put to death; but this passage is not in any known copy of the Hebrew or Samaritan Pentateuch,

nor the Septuagint, and the Mohammedans cite this as an instance of the corruption of the Jewish books. V. 14: See 5; 31: and again in 14; 33, John is his witness, and (v. 36) his works are so, but in 8; 16, his Father is the only witness referred to. V. 59: Where was his power here to work miracles, when he was obliged to go and hide himself? See also 10; 39: 11; 54. 9; 3: Here are people without sin; so we have it Matth. 9; 13: Mark 2; 17: Luke 5: 32: so that each historian records that there were good Jews without sin. We are told no Christian is without sin. V. 7: Here, touching spittle and clay all fail; the Pool works the cure. Collusion would easily manage this, for there hangs some doubt, (v. 9.) V. 29: Here the translators have added the word "fellow," speaking of Christ. 10; 8: This includes Moses and the Prophets of course. 11; 44: Not possible. If bound hand and foot, he could not come forth. This miracle is no where else related, and would be easily managed, the parties being connected together. V. 51: Rank nonsense. He meant it would be better one man should die than the whole nation should suffer. 12; 3: The feet: Luke 7; 38, also the feet: Matth. 26; 7, Mark 14; 3, the head. Here, too, it is in the house of Lazarus, at Bethany: Luke 7; 36, it is at the house of a Pharisee called Simon, at Nain, (7; 11): Mark 14; 3, in the house of Simon the Leper, at Bethany; so also Matthew. V. 6: Why was he made an apostle? Nobody but John says he was a thief. As an apostle he had power to work miracles, &c., (Matth. 10; 8.) V. 13: This was was openly enough: see 11;54. V. 28: Nobody else says a word about this. V. 30: This is absurd: all mankind should have fair play and hear this voice. V. 36: Hides himself; but by Matth. 21; 9: Mark 11; 11: Luke 19; 45, he does quite the contrary. V. 38: Isai. 53; 1: It related to the return from Babylon: see 52; 11, 12, and most likely refers to the descendants of the captive king and also to V. 40: This is not in Isaiah; the nearest to it is 63; 17: a nearer is Jer. 7; 26. V. 47: Compare 9; 39. In any shape it would be gross injustice. 13; 4: No one else tells this story. V. 18: Ps. 41; 9, where David is speaking of his enemies. This chapter has escaped being headed as a prophecy of Christ. V. 27: See v. 2. By v. 27, Satan does not enter him till after the feet were washed: see also 6; 70: How could the devil get in a devil. 14; 7: Not true, nor v. 12. V. 26: How is it the four histories differ so? Then compare the time it would take to wash the feet and utter the discourses from 13; 4, to 18; 1, with Matth. 26; 30, who says not one word about the above; Mark, the same, (14; 26): Luke 22; 22 to 38. Here are three totally different and absolutely impossible versions of what at least two of the parties were present at. V. 28: See John 5; 18: Phil. 2; 6: John 10; 30. 15; 14: A strong expression, this. The same thing is said of Abraham and the real God, (Ex. 33; 11.) V. 25: Jer. 12; 8 is something like VOL. II.

this, but it is in the law, not prophets, and is not to be found. With respect to the long discourses in c. 13, 14, 15, 16 and 17, they are related by no one else, neither is the washing of the disciples' feet; and John, who should know so well, says nothing about the transfiguration. or the temptation by the Devil, nor one casting out of devils, or the institution of the supper, or the kiss from Judas. Matthew and Mark say expressly that they went out to the Mount of Olives, after singing a hymn; John says they went over the brook Kedron into a garden. 18; 6: This is said by no one else, and is absurd. V. 9 contradicts v. 12. Judas will, nevertheless, sit on a throne, and judge a tribe of Israel, (Luke 28 30.) V. 10: We do not have the ear cured; nor in Matthew, nor in Mark: see Luke 22; 51. V. 12: No one else relates this binding at the time given here: see Matth. 27; 2. Mark nor Luke says nothing of any binding; by Matth. it is not when he is taken, as John says, but next morning. V. 20: Not true: as to synagogue and temple, witness the sermon on the Mount, (Matth. 5; 1, 2) and the address in the coasts of Judea, (Matth. 19; 1) on the sea shore, (Matth. 13; 3) at Samaria, (John 4; 5 to 42) &c. V. 22: No other writer tells us of this. V. 25: "They said." It is men here, but in Matth. 27; 69, 71, it is women, and in Mark 14; 66, 69: Luke 22; 56. The second denial is to a man, (22; 58.) V. 26: Matthew and Mark, as above, both make the second denial to women; Luke and John to a man. V. 31: Not true: see Num. 15; 36. V. 34 to 38: Totally different to the other three relators. 19: 11: Not said by any other relator. V. 14: Matth. 27; 45: Luke 23; 44, and John make it about the sixth hour; Mark (15; 25) makes it the third. V. 17: "Golgotha:" Matth. (27; 33) and Mark (15; 22) say the same; Luke (23; 33) says Calvary, and as to his carrying his cross, all the others say Simon carried it: see Math. 27; 32: Mark 15; 21: Luke 23; 26: and the last says he followed with it. V. 30: We have no Eli here, as in Matth. 27; 46: Mark 15; 34. There is no reviling by the thief either: Matthew says both, (27; 44:) Mark, neither; Luke, one, (23; 39.) V. 34: No one else states this, neither is it true; water would not come out. V. 38: No one else says he was a disciple, nor do they mention Nicodemus; and Mark 16; 1, says it was Sunday morning. His nearest followers evidently never believed he would rise again, or they would not have used spices in either case. 20; 9: He had told them often enough of it, (Luke 24; 46: Matth. 16; 21: also 17; 23, &c.) V. 12: We have only the word of a wicked woman for all this. V. 14, 15: These give us the absurd doctrine of the transformation of bodies; as does Luke 24; 16: John 21; 4: and in each case the voice is transformed also. V. 17 contradicts Luke 23; 43. V. 22: No one else tells us this, and Acts contradicts it, (2; 4:) so does Luke 24; 49. V. 23: This power was given in his early career, (Matth. 18; 18.) V. 25: Here is a disciple re-

fusing to believe without both seeing and feeling, and is not punished for it. V. 26: Here Christ comes through the key hole or some other hole; yet he rises from the dead with a natural body, which can be felt, (v. 27,) and which eats: see John 21; 12: Luke 24; 42. 21; 6: Luke has this miracle in the beginning of Christ's career, (5; 4.) The only difference is, Luke makes the net break, John does not; and Luke does not give the number caught, but John does. The time Christ was on earth is uncertain by John's account; but as he gives (20; 26) eight days as one period, if this is true, the others are false: see note on the times given by Matthew, Mark and Luke. He is here seen by thirteen persons, the eleven apostles, (20; 26,) one Mary, (20; 14,) and Nathaniel: see 21; 2. John tarried a long time, (v. 22,) but if he had tarried till the present day it would have been much the same. John never wrote this book at all: see 21; 24. 1; 1: Augustine says John wrote his Gospel to the Parthians. Wright says he preached in Bassora. 2; 3: The Christians of St. Thomas, in India, do not believe Mary is the mother of God. 2; 16: As the Rev. T. Woolston says, why should Christ drive sinners out of the Temple? This was upholding the Jewish religion, which he came practically, although not avowedly, to destroy. 1; 1: The Chaldean and Jewish writers often used Deber or Memra, the word for the name Jehovah, hence the Greek Rhema or Logos. 2; 1: One Kanah was in Ashur's lot, (Josh. 19; 28,) another is a river; (Josh. 16; 8: 17; 9:) another in Zebulon's, (John 4; 46.) 9; 6: Tacitus tells us (His. 5; 10) Vespasian did the same thing the same way, by his spittle, and thus cured a blind man at Alexandria. Suetonius (sec. 7) says the same; also Dio., (p. 217.) The same authorities record him curing a man who was lame in his hand. Tacitus thus concludes :- "Both these cures are related to this day by those that were present;" and in Laodicea there existed, in Dr. Chandler's time, a Greek inscription on the moulding of the ampitheatre, to the "Son of the Emperor, the God Vespasian," &c. 4; 6: What authority is there for calling this Jacob's well, Peter giving none? and if anybody could find one he would. 1; 1: Great have been the scufflings over this celebrated passage. With the Jews, whoever received God's word was called a God, (John 10; 35: see also Ex. 7; 1.) 1; 3: "Egeneto:" this word, under its various forms, occurs more than 700 times in the Greek books, and never once in the sense of creating. It occurs fifty-three times in this Gospel, and means to come, to become, to come to pass, to be done, or transacted, &c.; so in. v. 10. 19; 14: Respecting the various hours related in these books of the crucifixion, &c., Dr. Middleton, after much examination, rejected all attempts at reconcilement, and adds, "We must be forced, with several of the critics, to leave the difficulty just where we found it, chargeable with all the consequences of

manifest inconsistency." 1; 12: A man's name is a usual Hebraism for himself: see Jer. 33; 9: Ps. 20; 1: so flesh is often put for man: Psalm 65; 2: Rom. 3; 20, &c. 1; 28: Where is this? See Judges 7; 24: Josh. 15; 6, 61. This is in Judah's lot, (v. 1,) but 18; 22, is in the lot of Benjamin. The John 1; 28, lay at the northern point of the dead sea. 3; 23: Where was this Enon? One was near Jerusalem. There is Enam, (Josh. 15; 34,) and Anim, (v. 50,) in Judah's lot; a Shalem, (Gen. 33; 18.) a city of Sichem; another (1 Sam. 9; 4) in the maps; there is Salim in Issachar's lot, and an Enon in Manasseh's half tribe, and that is all I know about it. 9; 34: The Jews had Niddui, which was a separation from things holy for thirty days; Cherem, which confirmed the former and excluded from the synagogue and civil commerce; and Shammatha, published with sound of trumpet, and was a final exclusion. These were dreadful among the Essenes, for they would only receive food from their own people; they had therefore to starve. Many societies of modern Jews are very cruel in this way. 10; 22: Christ kept all the Jewish feasts, and so ought Christians; they will all be damned stiff enough on this score alone. 10; 23: The Babylonians destroyed Solomon's porch. 10; 34: No it is not, it is in the Psalm 82; 6. 18; 3: What were these for? To light up the moon, which was then at the full? 19; 7: Lev. 24; 6. 19; 9: Burkitt, on this, breaks out, "What a complication of miracles were here," "a fire of coals, and fish laid on, and bread, all created and produced by Christ out "Here, after a miracle at sea, they meet with of nothing." another miracle at land." This is making bad worse: "By the miracle in catching the fishes he proved himself to be God, by his present eating of the fish he evidenced himself to be man." 2; 35, 43: 2; 1, &c.: Compare Mark 1; 19: Luke 5; 3: Matth. 4; 12, &c. 2; 9: Bunting says there were 168 gallons and 3 quarts made; another writer, "120 gallons into neat good wine." 34: Nuttain: the Greek word, in some copies means to prick, not pierce. 2; 10: Well drunken: see 1 Cor. 5; 11, and Matth. 11; 19. Yet he helps them to get more drunk. 2; 4: Compare Ex. 20; 12. 16; 23: Erotesete and Aitesete are here both translated ask, although the former means to ask a question, and the latter a favour. 2; 7: If this was a miracle, there was no need to fill the pots with water. It was a natural mixture of spirits and water coloured, and would pass for wine with people (v. 10) well drunken: methysthosi. 2; 25: If he knew every thing, why ask? (Matth. 16; 13.) 11; 43: If Lazarus had been dead he could have been rose with a whisper as well as a loud voice, but the latter would be necessary if it was a trick, in so deep a cave. The Jews must have found out the trick, too, for why else would they act as in v. 53? human nature would lead them just the reverse if the story had been true. 7; 39: How is this? see Acts 1; 16. Where did the ghost come from?

It was unknown in the Old Testament, and John says it was not given till after Christ's death. If David and Christ both had it, they differed much. Compare Matth. 5; 44, and Psa. 109; 9 to 15, which Peter quotes of Judas, who had no wife or children, and whose name is not yet blotted out. Peter says Judas fulfilled the words of David; Matthew says the words of Jeremiah, which words turn out to be those of Zech. 11; 12, which the Sept. says were about a smelting furnace. The thirty ass colts, or Sampson's thirty garments would be quite as much to the purpose. Compare John 5; 30, and 8; 15. 18; 23: Why did he not turn his other cheek? 4; 18: This looks very like fortune-telling. C. 14: How could people get to heaven without this and the following chapters, which were not written till A.D. 97? 10; 18: Compare Heb. 5; 7: 10; 7: Acts 2; 23: Matth. 26; 39: Mark 14; 36: Luke 22; 42: each of these we are told is the word of God. 1; 1: We have not the slightest proof who this John was, nor who Matthew and Mark were. They do not even put their name to their books. Eusebius (6; 25) tells us that Origen (A.D. 240) said that Matthew was written by the disciple, and Origen's works were condemned as blasphemous by Epiphanius. C. 8: This chapter is not in the Syriac nor old Greek copies. 20; 19: Not true; they were gone to Galilee: see Matth. 28; 1, 16. 20; 15: Was he naked? If not, where did he get his clothes, for he left his grave clothes behind? (v. 5.) 19; 36: This is as absurd as the other prophecies. Ex. 12; 46, it is spoken of a leg of lamb, (v. 5.) 5; 40: See 6; 44. 14; 23: See Eccles. 3; 19, 20. 10; 17, 18: See Luke 22; 42. 14; 28: See 10; 30: 16; 15: Mark 15; 34: Phill. 2; 6. 8; 51: Not true: see Heb. 9; 27. 3; 17: See Matth. 10; 34. 1; 3: Col. 1; 16: Isaiah 4; 7: see Wis. 1; 13: 1 Cor. 14; 33: or 2 Thess. 2; 11. 3; 35: See 10; 30. 2; 1: Christ, if a Nazarite, ought not to drink wine nor touch dead bodies; he did both, (Num. 6; 3, 7.) 7; 52: Not true, (2; Kings 14; 25.) John comes to prove Christ a prophet, and Christ does the same for John, for he "calls him a prophet" in Matth. 11; 9, 10. 11; 25: This is nonsense; how can a dead man believe? 1; 1: The Chaldee often calls the Messiah "Memra," the Word of Jehovah. 4; 12: "What authority had the Samaritans to reckon themselves of the seed of Jacob?" "What have they to do with Jacob?" "How absurd were those pretensions?" How much less have the Gentiles. 7; 52: Nahum was an Elkoshite, (Nahum 1; 1,) and Jonah from Gathhepher, (2 Kings 14; 25,) both in Galilee. 8; 6, is only in some copies. 8; 8: Several Greek copies have, after this verse, "the sins of every one of them." 8; 21: The word is sin, and it is so in all the Greek and Latin versions. 8; 48: The Jews used to call the Christians Cuthæi. If Christ knew of his fate he was a suicide, and he should know that by the law he could be put to death for calling himself the Son of God, (Lev. 24; 16.)

12; 31: The word is not judgment, but crisis, which, as an adopted Greek term in the English language, leaves no excuse for such rascality. 4: 24: Without flesh and bones, (Luke 24; 39:) yet having a head, (Isai. 59; 17) hair, (Dan. 7; 9) face, (Jer. 16; 17) eyes, (Prov. 15; 3) nose, (Isai. 65; 5) mouth, (55; 11) lips, (30; 27) ears, (Ps. 34; 15) tongue, (Isai. 30; 27) feet, (Ezek. 43; 7) hands, (Isai. 45; 9) arms, (Jer. 21; 5) fingers, (Ps. 8; 3) loins, (Ezek. 1; 27) heart, (Gen. 6; 6) bowels, (Jer. 31; 20) blood, (Acts 20; 28) back parts, (Ex. 33; 23) and a soul, (Isai. 1; 14.) Compare also the note to Heb. 13; 20: besides which we have him as a gardener, (Gen. 2; 8) swearer, (Num. 32; 10) tailor, (3; 21) midwife, (29; 31) builder, (Ex. 1; 21) draughtsman, (25; 9) butcher, (Isai. 34; 6) gravedigger, (Deut. 34; 6) schoolmaster, (Isai. 54; 13) stonemason, (Ex. 32; 16) potter, (Isai. 64; 8) doctor, (Jer. 30; 17) a begetter of a child, (John 3; 16) a maker of threshing instruments, (Isai. 41; 15) a barber, (7; 20) cook, (John 21; 9) slave dealer, (Joel 3; 8: see also Deut. 24; 7) an instructor of threshers, (Isai. 28; 26) and candlestick makers, (Ex. 31; 6, 8) a murderer, (Ex. 12; 29) tyrant, (Jer. 13, 13) breaker of his oath, (Num. 14; 30: Josh. 2; 21) foolish, (1 Cor. 1; 25) a deceiver, (Ez. 14; 9) unjust, (Gen. 28; 18:) and for human passions, see Exod. 15: 3, 7; 22; 24: 32; 10: Lev. 26; 28: Num. 11; 10, (last part): 33: 12; 9: 16; 21, 35, 45, 49: 22; 22: 32; 13, 14: Deut. 1; 34: 3; 26: 4; 24: 32; 42; Judges 2; 20: 3; 8: 10; 7, 16: 1 K. 21; 22: 2 K. 22; 17: 23; 26: Psa. 78; 21, 59, 62: 106; 40: 110; 5: Isai. 13; 9, 13: 30; 27: 57; 16, 17: Jer. 4; 4: 9; 9: 22; 5: 23; 19, 20: 25; 15: 30; 23, 24: 32; 30 to 33: 49; 37: Lam. 2; 21: Nahum 1; 2: Luke 4; 41: Heb. 13; 20: 1 John 4; 2: and after all this anthropomorphism, we have in the first article of the English Church, God is without body, parts, or passions. 12; 38: The Jews themselves do not understand the prophecies, and Christians, who make David what he never was, a prophet, say the Messiah is to be a priest for ever, (Psa. 110; 4:) a king for ever, (Psa. 89; 29:) live for ever, (Psa. 61; 6, 7:) while (Dan. 9; 6:) he is to be cut off; (Isai. 53; 12) he shall pour out his soul to death; besides (Isai. 65; 25) the wolf and the lamb are to eat together, and the lion to eat grass, which has never yet happened. Those who call these things prophecies of Christ, must take the consequences: I should call them anything else. See also Dan. 7; 14, where he was to be a king for ever over all the earth, with dominion, glory, &c.; whereas (Zech. 9; 9) he is to be lowly, and have nothing but an ass to ride on, and Isai. 53 says he is to be a man of sorrow. 19; 5: The word is not "Pilate," but "he," which is Jesus. 11; 50: A human sacrifice. This is a bloody religion throughout. 3; 10: Alluding to the cunni diaboli of Tertullian: see v. 7. 2; 6: These firkins have been set down as all sorts of measures, from three to nine gallons. The word metretes is used

in the Sept. 1 K. 18; 32, for the ephah, and 2 Chron. 4; 5, for the bath. Where the nonsense came from which is put in the usual Bible tables I know not. The translation of v. 4 is disgraceful. "What is that to thee or me?" is the sense, but the rest of it is glorious nonsense. 14; 2: Much the best translation of house here would be monastery. 9; 7: Nobody but John, or some madman, would translate Siloam thus. 1; 23: This has been referred to Isai. 40; 3. Hard up must the referrers be, for that verse is in the preter tense, and therefore no prophecy at all. 2; 3: On this suspicious tale Epiphanius (Adv. H. 2; 30) says several rivers and fountains were annually turned into wine: one at Cibyra, a city of Caria, another at Gerasa, in Arabia. "I myself have drank out of the fountain at Cibyra, and my brethren out of the other at Gerasa; and many attest the same thing of the Nile." The oath of these

Fathers of the Church is not worth a dump.

Acts 1; 3: This is the most impudent falsehood I ever met Luke himself, in his Gospel, circumscribes the time to one day. 24; 1, 13, 29, 33, 36, 50, 51, are a connected series of events taking place on the same day. In v. 29 it may be called six o'clock at that season: allow one hour for dinner, and two to walk back, about eight miles and a quarter, to Jerusalem; one for supper; half to go to Bethany, fifteen furlongs, by John 11; 18, or two miles; this brings half-past ten o'clock. V. 9: He here only ascends into a cloud; but Luke 24; 51, he goes into heaven. V. 10: Luke, in his Gospel, nor no one else says a word about this. V. 12: This is the fifth place Christ is last seen on earth; but of his going to heaven, Mark makes him go up from a house in Jerusalem, (16; 14, 19:) Luke, from Bethany, (24; 50,) fifteen furlongs from Jerusalem, (John 11; 18:) and Luke, in his Acts, from Mount Olivet, 3648 feet from Jerusalem. V. 16: The Holy Ghost is never mentioned in the Old Testament. V. 18 contradicts Matth. 27; 7, 5: also v. 8, where Matthew names the field after Christ's blood, but Peter names it after the blood of Judas. V. 20: This is a nice way of stringing prophecies, Psalm 69; 25, and 109; 8, which last is, by Carpenter, on the persecution of Doeg, (1 Sam. 22.) The first relates to David himself, who is, as usual, imploring curses on his enemies, in the part quoted by Peter. V. 22: Which witnesses never saw him after he rose, unless we believe Luke's gospel and reject the other three. V. 25: Here common drawing lots is, in v. 24, called the choice of God. 2; 3, contradicts every other account of the Holy Ghost: Matth. 3; 16: Mark 1; 10: Luke 3; 22: John 1; 32: see also 8; 16, where it is of the male sex. V. 6: This was very easily done, the dialects differing so little; and they had had time enough to learn them, viz., nearly two months, Christ being crucified before the passover, and pentecost being fifty-three days after the crucifying. Josephus nor no other writer mentions it. V. 13: A very probable solu-

tion of the matter. V. 17 to 21: Joel 2; 28 to part of 32, on the return from Babylon: see from v. 20, and also 3; 1. V. 22: Peter calls Christ a man. V. 25: Psalm 16; 8, &c., concerning David's own affairs, quoted, too, from the Septuagint. So much for the gift of tongues. V. 44: Compare this with modern Christianity. 3; 1: How is it Christ never healed this man, (Luke 19; 47.) V. 25: Gen. 22; 18. 4; 25: Psalm 2; 1, 2. 5; 5: Not likely, unless the man was poisoned; and if so, it was done like the stick gatherer, killed by Moses to institute a reign of terror: see also v. 10. V. 19: Not true. 6; 1: Probably the first falling out on the division of the spoil. V. 2: Against Christ's express commands to Peter, (John 21; 15.) 7; 3: Gen. 12; 1: see also 11; 26, 31, 32. V. 14: By Gen. 46; 26, 27, it is sixty-six and seventy; and by Ex. 1; 5, it is seventy: see also Joshua 24; 32. V. 29: Madian. V. 38 contradicts Moses, who says God spoke to him, not an angel, (Ex. 19; 3.) V. 45: Except when it was in the hands of the Philistines, (1 Sam. 4; 11.) V. 48 to 51: v. 49 is Isaiah 66; 1; and v. 50 is part of Isaiah 66; 2. V. 55: Not true nor possible, for to have seen this he must have seen God also; it therefore contradicts Moses, (Ex. 33; 20.) 8; 9: Sorcery, and also v. 11 and 13; 6. V. 12: These believers (v. 16) did not receive the Holy Ghost by believing, contrary to Mark 16; 17. V. 17: Why could not Philip do this as well as these, (v. 12 and 14,) if he was an apostle? Matth. 10; 3, he works one miracle, (v. 39,) why not another? and at v. 26 he talks with an angel. V. 18: Simon was a fool, for in v. 13 he believed and was baptized, which, by Mark 16; 17, ought to have been enough; and at any rate, if he had but have remained quiet and said nothing, the apostles' hands would have been put on him also; in fact, as the story stands, they were so. V. 32: See Isaiah 53; 7: but Luke, with his usual inaccuracy, has transformed the sheep into the lamb, and vice versa. John makes him talk enough: see 18: 20, 34: also 19; 11, &c. It was easy enough to be dumb to fulfil this prophecy, and the other three historians make out he was partly so. Isaiah was not prophesying at all, but speaking of an event which had happened. The Holy Ghost seems not to have given them the Hebrew tongue, for their quotations are from the Septuagint. 9; 4: Here Saul hears a voice and sees nothing. V. 6 he is told what he is to do. This is not done anywhere. V. 7: The men with him hear the voice, but see nothing; and (v. 8) he goes to Damascus; yet (v. 17) he is told Jesus appeared to him on his way. Then (v. 18) we have the wonderful scales, and in a few days (v. 19, 20) he begins to preach, without going near the apostles till v. 27. He is not a willing martyr, for (v. 25) he runs away: so also v. 30. At v. 26 the apostles reject him. Where was their inspiration? They (v. 27) receive him on human testimony, their inspiration failed. He goes to Jerusalem a second

time, (11; 30,) and returns, (12; 25,) goes to Cyprus, &c. (13; 4.) runs away from Iconium, (14; 1, 6.) from Lystra, (14; 20.) and from Thessalonica, (17; 10,) and Bena, (17; 14,) and Ephesus, (20; 1.) Goes a third time to Jerusalem, (15; 2, 4,) and is well received. 21; 15, he goes to Jerusalem the fourth time. In pleading before the high priest, he never mentions Christ, but passes for a Jew Pharisee, (23; 6:) so before Felix, (24; 10.) Before Agrippa he changes his tale entirely, (26; 1.) Gal. 1; 12 to the end, completely contradicts the account in Acts 9; 27. He, in Galatians, sees no apostle for three years, and then only Peter and James. Fourteen years afterwards he goes again, (2; 1,) and sees three, (v. 9.) V. 34: Why we are not even told he was a believer. V. 40: Why put the other people out? From v. 37, too, the woman would be naked, the eastern custom being to wash the body all over. 10; 2: Not true, as to always. V. 10: Here is a very natural dream for a hungry man. V. 14: Peter knows better than God, and (v. 19) is told men want him, by a "spirit," although (v. 18) he heard the men call out for him, and (v. 21) he answers that call before they say anything else. At v. 28 he upsets the law, notwithstanding Matth. 5; 17, for it refers to v. 15: see v. 34, and also Matth. 10; 5. The centurion must have been a goose; see v. 25, also v. 30, where the "angel of God" (v. 3) is called a "man" in bright clothing," who, in v. 30, stands "before" him; whereas in v. 3, the whole is a vision or dream, which he remembers badly, for in v. 4 he commences the conversation; but in v. 31 the angel begins it, and the words differ all through. V. 40: Not true, as v. 41 shews: he was never seen by more than thirteen. V. 43: Not true: the writers in the New Bible only quote a few prophets, and often quote the Psalms, which are not considered prophecies by the Jews. V. 44: Here these people receive this without even saying they believe, or being baptized, only that they (v. 33) are ready to hear; yet (8; 12, 16, 17) men who believed and were baptized did not receive it: and was Peter's speech a whole religion for them? Even the apostles did not receive it till near two months after Christ's death; but these fortunate people receive it before baptism, (v. 48.) Its shape is not given here either: all should have been told, if it was like a bird, (Matth. 3; 16, &c.) or fiery cloven tongues, (Acts 2; 3.) 11; 7: "Slay:" see 10; 13, where it is "kill." In one of these, Peter has told a falsehood, even as a man, let alone inspiration. Compare also v. 8 with 10; 14: v. 13 with 10; 30: and v. 13, 14 with 10; 5, 6, 32, all of which differ, V. 16: As Peter here argues that the people were baptized by the Holy Ghost, of what use was it baptizing them afterwards with water, (10; 44, 48.) V. 20: Here the Gentiles are preached to without any vision, (10; 10, 34.) 12; 7: Not true; nor v. 10, which is absurd. V. 11: "Come to himself:" why he had been walking in Jerusalem. V. 15: "His

angel;" this shews gross ignorance. V. 17: "The Lord:" see v. 7 and 11: as to James, he was dead (v. 2): Peter is not at all inclined for martyrdom, but (v. 17) magnanimously runs away. V. 23: This is gross injustice; the people ought to have been killed, if any one ought. 13; 1: These must be Christian prophets as well as those, (11; 27: 15; 32: 19; 6: 21; 9, 10.) V. 8: How can Elymas be the translation of Bar-jesus? (v. 6.) V. 12: This is nonsense; he had not had a word of doctrine spoken to him. V. 19: See notes to Gen. 15; 18. V. 20: By Josephus, 496: Milman gives another from the "vulgar Bible chronology," 374,6: by Carpenter, to Samuel's first victory is 394. V. 22: See Ps. 89; 20, 21, also 1 Sam. 13; 14: the former gives the four first words, the latter gives "a man after his own heart;" all the rest is Paul's own; this is one way of stringing together prophecies: Ps. 89 is not even David's but Ethan's; Carpenter says it was written in Babylon. V.23: Absurd, unless Joseph is Christ's father, both Luke and Matthew bringing their genealogies to him. V. 25: "Loose:" Matth. 3; 11, it is "bear;" and the first part is wrong, for "of his feet" is Paul's own: see also Mark 1; 7: Luke 3; 16: John 1; 26, 27. V. 31: Not true; no historian proves him to be seen by more than thirteen people. V. 33: Ps. 2; 7, David speaking of himself: see v. 6. V. 34: Isai. 55; 3, incorrectly quoted, as usual: so is v. 35 Ps. 16; 10: the first relates to the return from Babylon (see 54; 6, 7, 8, &c.): the latter is David speaking of himself, (see v. 6 to end.) V. 39: What was the use of the law if it justified not? see also Matth. 9; 13: Mark 2; 17: Luke 5; 32, where Christ admits there are righteous men. V. 41: Hab. 1; 5. V. 46: This setting one party against another was politic enough and helped the success much: see also 14; 4, &c. V. 47: Not true: see Matth. 10; 5: Luke 2; 32: it was said by Simeon. not Christ, and James knew this: see 15; 16. V. 48: Grossly unjust; why had not all the same chance? 14; 3: A just God would have continued these and given them to every nation: see also Mark 16; 17, and point out one single believer. 15; 16: Amos 9; 11, 12: spoke of the return from Babylon: see v. 14: what temple was to be built in Christ's time, when it was standing in all its glory? V. 20: Here the whole apostles, elders, and the Holy Ghost (v. 28) contradict Christ (Matth. 5; 17): even the ten commandments are not retained; and these four things, together with a belief that Christ is the Son of God, seems to be the sum of the Gentiles' religion: see v. 28, 29. V. 38: See 13; 13. 16; 3: Here Paul circumcises in defiance of the apostles, elders, and Holy Ghost: see 15; 6, 28, 29. V. 4: A decree which he himself has already broken in v. 3. V. 6: What had Asia done? and when was this decree reversed, and Bythinia? (v. 7): see 20; 4, as to Asia. V. 10, 13: By the "we," it appears Luke was with them, although he does not say so, only mentioning

Paul and Silas, (15; 40.) V. 16: Divination! and (v. 18) why was a devil drove out who was on Paul's side? V. 26: No other writer records this earthquake. V. 37: This is not Christ's religion, but much worldly pride. 17; 24: Not true: see 1 K. 8; 13, 19, 27: 1 Chron. 17; 5, 12: 2 Chron. 5; 14: 6; 5, 9: 7; 1 to 4: Ex. 25; 8, 10, 22: 29; 45, 46: Num. 5; 3: 35; 34: 1 K. 6; 13: Ps. 69; 16, 18. V. 25: He is made to need much by Moses and others, both animals, vegetables, tithes, gold, an ark, tabernacle, temple, &c.: see for a few examples, Ex. 20; 24: 25; 2 to end: c. 26, 27, 28, 29, v. 10 to end: c. 30, 35, v. 5 to 19: 36; 5 to end: c. 37, 38, 39, 40: Lev. c. 1 to 9: c. 23, 27, v. 32: Num. 3; 13: c. 15: 1 K. 9; 3: Ps. 68; 16, 18. V. 31: A most irreverend way of speaking, if he believed Christ was the Son of God. 18; 10: Not true: Paul was killed. V. 18: Nazarenes wore their hair long, but in all religious changes extremes are sought. 19; 2: This is very good, and shews the ignorance of these people. They have believed something, they do not know what; evidently not Christianity, if the Trinity forms part of it; and Paul, so far from being inspired, does not know what they have been baptized for, (v. 3) although he said he possessed supernatural powers, (19; 11, 12.) V. 12: This is more than ever Christ did: Luke must have been extremely credulous to write such things and the story which follows. V. 19: Not probable, and disgraceful, if true, to burn books of knowledge. V. 22, 26 contradict 16; 6: so does 20; 18. 20; 10: This is no miracle; no more than Matth. 9; 24. V. 24: We are never told where he received this. 21; 8: What V. 20 to 26: Here we have two religions, one for the Jews, including the law, and the other for the Gentiles, only having four points of the law and not containing the commandments; and at v. 26, Paul enacts a moral falsehood. V. 40: The people could not understand Hebrew since the great captivity, but were obliged to have the Bible explained to them by the priests, (Neh. 8; 7, 8.) 22; 8, 9, contradicts 9; 7, and says nothing about the pricks (9; 5,) and puts in "of Nazareth:" the speeches in v. 10 are neither the same as 9; 6: Damascus is not named, and at 13; 14, 15, 16: see 9; 17. V. 17: Not given before. 23; 3: Compare Matth. 5; 34: Luke 6; 29. V. 5 is in Ex. 22; 28. V. 11: We are not told this was a dream, but if it was not, which Lord was it? if the Father, it contradicts Moses (Ex. 33; 20): if the Son, he came a second time on earth without any wonders following it. 24; 21: Paul does not even mention Christ's name, nor an atom of the Christian religion: the whole is a jesuitical attempt at deception, he passing himself off as a Jewish Pharisee, and the same at 25; 10. 26; 14: Here the rest fall also: this is not told us in 22; 9, while in 9; 7, we are told expressly that they stood speechless: the speech in 26; 14 is in two parts (9; 4, 5) with a speech of Paul's between them and also in 22; 7, 8: so that all

three differ; and 26; 16, 17, 18, is in neither of the preceding: this is too bad. V. 16 infers that something was seen as well as heard, and farther appearances of God promised. V. 22: Not true: he said many things not to be found in the prophets, for instance, the unchristian speech, 23; 3. V. 23: Paul knew nothing about Lazarus and the other people said to be rose from the dead. 27; 22, contradicts 27; 10. V. 31: Here, notwithstanding v. 22 and the angel (v. 23,) they were to be drowned if the sailors left. V. 33: Not true; they might not have had regular meals, but no men ever went fourteen days without victuals who could get any. 28; 3: How is it known this was a viper? V. 11: Why did not Paul preach there? V. 16: Chained hand to hand. V. 26: Isai. 6; 9, badly quoted, and relates to the great captivity. V. 27: Query Mal. 1; 11, or Isai. 49; 22, or 62; 2, or Jer. 16; 19, for it is so indefinite it may serve for either. 10; 9, contradicts Matth. 6; 6. 2; 46: The Syriac has "breaking the Eucharist." 2; 10: Proselyte is a Greek word: Necher and Ger are the Hebrew names. 1; 15: All the miracles, preaching, and praying of Christ, the apostles, and the seventy disciples up to this time, it appears, amounts to having, as Burkitt says, "caught only 120" fish, for the crucified thief is balanced by Judas; yet we have, John 8; 31, some; 11; 45, many; 12; 11, many; 2; 31, many; 4; 39, many; 12; 42, many. Here are five times the word many, and the result is thirty-eight people, ex the preachers, have received the faith in three or four years' work, and whole hosts seeing the asserted miracles. It is a little too much to ask me to believe without seeing any. Christ worked about thirty-seven specified miracles, according to the accounts, besides those mentioned in the lump, so that all these many do not amount to a man for each miracle. Faith produced the religion, not miracles. 15; 22: Silas is called Silvanus in 2 Cor. 1; 19: 1 Thess. 1; 1: 2 Thess. 1; 1: 1 Pet. 5; 12. 20; 4: The Greeks say Tychicus was one of the seventy. Wright (Life of Christ) denies this, and says he was a Gentile disciple of Paul. 9; 9: Eichorn has clearly shewn this was amaurosis from lightning, and curable by means as simple as laying on hands: see his Bibliothek, vol. 3, p. 13. 7; 16: See Gen. 33; 19, where it is paid for in mutton, while in Onkelos and Jerusalem it is "a hundred pearls." 15; 29: Here is nothing about baptism, particularly of infants, or the Hebrew books being necessary to salvation; nor did Christ say they were, (Matth. 19; 21.) See Acts 8; 37: 10; 47: 9; 18, and Matth. 3; 6. 24; 5: This should be the heresy of the Nazarenes, as the word is given v. 24. 10; 34: Not true: he respected Pharaoh for evil, and 1 K. 20; 42, and selected people to be cured and raised from the dead; apostles and prophets were selected, so was David, Saul, Moses, Aaron, the Levites, &c. 7; 43: Where Stephen got Remphan from I do not know. Amos (5; 26) says Chium; the Sept. has

Raiphan in the verse. 22; 20: The original is Martyros. In Greek martyr is literally a witness. 26; 16: Not true: when did Christ appear to him a second time. 17; 26: See Neh. 13; 25: Deut. 7; 3: Acts 10; 34: Deut. 23; 3: Matth. 10; 5: 15; 26: all and each of these are pretended to be the Word of God. 1; 19: How did Mark, Luke and John not know it then, and Matthew tell it quite another way? 12; 4: Easter. Gammon: the Greek is Pascha: see the Douay, 17; 28: This is quoted from a Greek dramatist. 3; 22: This, absurdly enough, is called a prophecy of Christ, (Deut. 18; 15) while it relates entirely to Joshua. 13; 22: or 1 Sam. 13; 14: 2 Sam. 16; 10. 13; 34: See 2 Sam. 12; 31. 10;38: See Matth. 8; 32, 34: 21; 19: Luke 22; 36. 7; 22: Where does Stephen get this from? 1; 12: Josephus says five furlongs, not eight, as here. Rabbin call it the Mount of Oil. 21; 7: This is the Greek name of the town; called Akka by the Arabs, Acre, by the Turks. It is the Accho of Judges 1; 31, and the Achshaph of Josh. 19; 25, perhaps. 1; 16: If Psa. 41; 9!!! 2; 3: "It;" hence (by 1; 14) there must have been 120 Holy Ghosts, besides all that came after. 4; 27: After "anointed" several copies have "in this thy holy city." 5; 3: πνεῦμα, Holy Ghost. 6; 3: "Whom we:" many editions of the English Bible have "whom ye," giving the power to the people, agreeing with what Mosheim states to be the practice in those times, when, as Tertullian says, "all things were common to us except our wives;" "Omnia indescrita apud nos præter uxores." In accordance with what these books state to be the word of God, (Isai. 41; 21) I produce my cause, I bring forth my strong reasons. 7; 14: It is 75 in the Sept., and Jacob (v. 15) was not buried in Sychem nor near it, but in Hebron, in the cave of Machpelah, with Abraham and Isaac, (Gen. 50; 13.) It was Joseph who was buried at Sychem. (Josh. 24; 32:) nor does the relation in Genesis state that any other of their "fathers" was caved there, and it was Jacob not Abraham who bought the sepulchre, (Gen. 33; 19, and Josh. 24; 32.) 7; 43: Moloch was the Ammonite god, and thought to be the sun. Remphan in Syriac and Persian is the planet Saturn; the Sept. says Chiun. Paul is said to have been only 4½ feet high: his Roman name of Paul means little. Some people think Paul while blind had his adventure into the third heaven, (2 Cor. 12; 2.) M. Henry says he has reason during this time to think "he was in the belly of hell." 27; 2: Adramytium is said to be an African port. Lycia was a province of Asia Minor, between Pamphylia and Caria. Cnidus was not far from Myra, to the west: it has splendid ruins even now. Salmone is a dangerous cape in Crete. The Fair Havens must be a port in Crete. Lasea and Clauda are unknown: Phenice is on the S.W. of Crete. The Adriatic is confined now to a line drawn from Cape di Leuca, in Naples, to Corfu, and Paul was not in it at all; a north-east wind would blow him

towards Africa. Where Melita is is not settled; Malta is as unlike as possible. Rhegium is opposite Messina; Syracuse is in Sicily; and in the state Paul describes, they could not have got to either. 20; 35: No ingenuity has yet discovered where Christ said this. C. 27: Why did not Paul, by the power of Christ and in his name, lay this storm? The original will allow them either to weigh or cut the cables. The original of rudder-bands (v. 40) is zeykterias ton pedalion. Paul is said to have been beheaded in the last year of Nero. Chrysostom says it was through converting one of Nero's whores. Six of Paul's letters to Seneca, and eight from Seneca to him, are now known as pious forgeries. 17; 16: Paul here does not mention Christ, but preaches pure Deism. 18; 18: Cenchrea, the port of Corinth, a city of Achaia, at the bottom of the Sinus Saronicus, for trading to Asia; Lecheum, another port, at the bottom of the Corinthian Gulf, for trading to the west. 16; 12: Phillippi was in Western Macedonia, named after the king. Ceasar and Pompey settled their disputes near it; so did Antony and Brutus. Colosse was in Phrygia; Thessalonia, once the metropolis of Macedonia, now Salonichi. 1; 16: In the Gospels, Judas repents, takes back the money, throws it down and commits suicide; here he does not repent, keeps the money, buys a field and dies by accident. Both these are, doubtless, quite true. This is inspiration for those who can believe it. The gullibility of the faithful may be measured by the fact that they reconcile the two deaths by sucking in that "he hung himself and the rope broke"! 19; 15: Wherein is St. Dunstan worse than this? We laugh at the Catholic relics, but see v. 12: so we do at the tale Abdias tells us of Bartholomew making himself invisible, but see Acts 8; 40. We suck in the story of the gift of tongues, although Luke tells us (Acts 4; 13) Peter, &c. were ignorant, not learned.

Rom. 1; 3: Not true; each genealogy ends in Joseph, who is said not to be the father of Christ. 3; 10, contradicts Christ, (Mk. 2; 17.) 6; 17: Thanking God for people being sinners. 8; 14: Here are more sons of God, and again v. 19, 21. 9; 3: What sort of a Christian is this? 10; 18: Ends of the world: 9; 29: predestination, and at 9; 18. V. 18 is Psa. 19; 5, so Horne says; if so, it is fine quotation indeed. 11; 3: See 1 K. 19; 10, and v. 4 is the same. V. 8 is Isai. 6; 9: 9; 10, is Ps. 68; 28: v. 26 is Isai. 5; 21. V. 26: Isai. 49; 20, 21, so Horne says. V. 29: This is absurd: here neither faith or works do any good; and (v. 32) God first makes sinners on purpose to forgive them, which is not true; he made Pharoah sin and did not forgive him, in this world at all events. 12; 14: Compare Mark 11; 21. 13; 1: See also Prov. 21; 1, and compare the lives of Constantine, Chas. V., Henry VIII., &c. 13; 2: This is absurd: see 10; 13 or 9. V. 9: Here Paul is very ignorant to say "if," &c., and all those he mentions are equally contained in loving our neighbour. 14; 11: Horne refers this to Deut. 32; 35. V. 14: How? he never spoke

to Christ, and here contradicts Lev. 11; so that whatever Paul might be as a Christian he was a bad Jew. 15; 9: Christ did not send to the Gentiles, (Matth. 10; 5.) This was a great mistake of Christ's, for many passages of the Prophets would have borne him out; and John, perhaps to correct it, makes him talk to the Samaritan woman and go into that city, contradicting Matth. 10; 5, where he orders his disciples not to enter a city of Samaria. V. 10: Horne refers this to Deut. 32; 43: the Douay, to 2 Cor. 5; 10. V. 20: In fact a religion of his own. 16; 25: Which was Paul's gospel? 1; 1: In the old Bibles this was translated "I Paul, the knave of Christ." 3; 10: Compare Jas. 5; 16: Matth. 9; 13: Luke 1; 6: 1 Pet. 3; 12: Matth. 13; 1. 2; 12: See 4; 15. 3; 28: See Jas. 2; 20, 24: Ephes. 2; 8, 9. 9; 13: Compare Acts 10; 34. 11; 25: Here the Jews are blind till the fulness of the Gentiles, while at v. 12 the fulness of the Jews is described as the riches of the Gentiles. 9; 25: Loruhamah is translated not beloved, but it is not having obtained mercy in 1 Pet. 2; 10: see Hos. 3; 6. 8; 15: Abba is the Syrian word for father. 9; 28: It is not "work," but logon, the word, twice over. 11; 2: The same word translated here "intercession" is Acts 25; 24, given 15; 30 to 32: If Paul had been in the least inspired, " dealt." he would have known these things would not happen: see the last seven chapters of the Acts. 13; 14: Of course it is to fulfil this that both sexes dandify themselves to go to balls, routs, &c., although they were duly god-fathered to renounce the pomps and vanities of the world on oath, and which they as duly, when confirmed, become swore to themselves, although Isaiah tells the Jewesses that for such things God will smite them with the scab, and discover their secret parts, (3; 17.) How would they look if, in accordance with this prophet, God, by a miracle, stripped them stark naked in the middle of a quadrille, and showed them all to be scabby. Pious Christians ought to look to this. 13; 1: There is something very debasing and degrading in religion, as it is taught in this country. People are told God has ordained two classes, the master and the servant: "honour and obey the King and all that are put in authority under him." They are told to "submit themselves to all their governors, teachers, spiritual pastors and masters," "to order themselves lowly and reverendly to all their betters," " to do their duty in that state of life into which it shall please God to call them;" in other words, to become utter lickspittles and slaves; but the day has gone by. The genial ruffian who ruled when this was written was no less than Nero. 16; 26: "All nations:" it arrived in England at the end of the seventh century, which would be at the rate of about half an inch a minute. 12; 13: Michælis shews that this, in the earliest copies, was "communicating to the memories of the saints," thus bringing down the writing to the second or third century.

1 Corinthians 1; 14, 15: He was with reason afraid of being thought to preach his own religion, which he certainly did. V. 17: How was he sent? we have but his own word for it. V. 15, 16, 17: This is in imitation of the Almighty founding his own religion and sending his son to support it, for in Rom. 16; 21, he calls him his workfellow; and 2 Cor. 1; 1, he calls him his brother; also in Heb. 13; 23: while I Tim. 1; 2, he is a son again; so he is 2 Tim. 1; 2. He here wants them all to follow him; but 1; 12, and 3; 22, he speaks quite contrary. In 5; 4, he associates himself with Christ. 5; 5: An incitement to murder. V. 11 contradicts Christ's practice, (9; 10 to 19.) 6; 2: Christ has given no authority for this, nor the still more absurd assertion at v. 3: he only said his twelve apostles were to judge each a tribe of Israel, (Matth. 19; 28.) V. 6, 7: What Christian obeys this, except the Quakers. V. 12: Mahomet's doctrine, not Christ's, and repeated in 10; 23. V. 16: Absurd; and said where? unless Matth. 19; 5, is meant, where wives are spoken of, not whores. 7; 1: Not true; and contradicts Gen. 2; 18. V.5: This is pretty morality. V. 12: Here is a difference from v. 10; and who is to know when he speaks one way or the other. V. 14: This is absurd, and contradicts Deut. 24; 16: Jer. 31; 30. V. 18: This is absurd, as the thing could not be. 8; 4: Perfectly true; but the Christians have three. V. 8: Here Paul demolishes three parts of the law ordered by the apostles and elders, (Acts 15; 20.) 9; 1: When did he see him except in the vision, which is not told us? V. 5: Paul is evidently jealous of Peter, who was his rival among the Gentiles: see Acts 10; 15, 28, 34, 44, 45, where they received the Holy Ghost without saying they believed, or being baptized, or by laying on of hands, as was the case with the Jews; he was therefore a formidable rival. What this wife was, we do not know. V. 7: Ex. 32; 6. V. 8: Not true: see Num. 25; 9. V. 9: Here is, according to Paul, the authority for tithes. V. 19 to 23 amounts pretty nearly to the end sanctifying the means, notwithstanding he will not allow evil to be done for good to come of it. V. 20: Deut. 32; 17. V. 21: The latter part contradicts 8; 8. 11; 4 to 15, are quite nonsensical, particularly v. 10. V. 21: So much for the character of the "early Christians," about which so much has been said. The only authority we have for keeping the first instead of the seventh day holy is the practice of the early Christians. See also v. 30, 33, 34. V. 23: Where and when? V. 24, 25: Compare Matth. 26; 26, 27, 28: Mark 14: 2; 2, &c. Luke 22; 17, &c. Luke makes him take the cup first, the others last. V. 27, 29, amount to transubstantiation. 12; 3: See Gal. 3; 13, where Paul calls him so; the latter part is not true. Acts 2; 38, tells us we must repent and be baptized before we receive the Holy Ghost, and Acts 8; 16, tells us that those who believed and were baptized (8; 12) did not receive it till (v. 17)

the apostles laid their hands on them. The eunuch, at v. 37, 38, believed and was baptized, but received it not. Ananias tells Paul he is to have it, (Acts 9; 17:) and Acts 13; 9, says he has it: Paul only thinks he has it, (1 Cor. 7; 40.) Acts 10; 44, gives it people who are not baptized, (v. 48,) nor do they say they believe even. Acts 19; 2, those who believe and are baptized have never heard of the Holy Ghost. John's baptism was all Christ had, and by it the Holy Ghost came on him; but in Acts 19; 4, it has lost its virtue. Luke 3; 22: Mark calls this a spirit, (1; 10:) Matth. the Spirit of God, (3; 16.) V. 8: We here have a new account, in which all is different again: see also v. 28 to 30. V. 10: What spirits. 13; 2: No mountains have ever been moved yet. V. 3 contradicts Acts 16; 31: Rom. 10; 9, 13, &c. V. 7: Believing all things is absurd. V. 8: Failing prophecies. 14; 2: These unknown tongues only understood by God: also v. 6, 19, 22, 27: see Acts 2; 9, 10, 11. V. 21: The Douay Bible refers this to Isaiah 28; 11. V. 34: Are not the female prophets to speak? If not, what is the use of them? see 11; 5: Acts 21; 9. V. 38: The end of religion should be knowledge. 15; 5: Not true: Judas was dead before Christ was crucified, (Matth. 27; 5.) V. 6. Not true: he was never seen by more than thirteen. V. 7: 6: Not true; he was never seen by more than thirteen. V. 7: No one tells us about James and these apostles, but Paul. Luke 24; 33, has an indefinite expression, "them that were with him," but we cannot put this uncertain wording against the clear narrative of the other three. Besides, Luke distinctly takes him to heaven the same day he rises from the dead, and afterwards, in Acts 1; 3, makes him remain forty days. V. 8: When and where? He only shewed himself to his own disciples and women; and Paul was a persecutor, and (Acts 7; 58) some time afterwards is called a young man, hence he must have been little more than a boy. V. 10: Paul is not very modest, he laboured for his own religion, not Christ's. V. 20: Where was Lazarus, &c.? V. 45: The Douay Bible refers this to Gen. 2; 7!!! V. 50: How did Christ's body go there? (Mark 16; 19.) That was flesh and blood, (Luke 24; 39, 51.) V. 52: This changed body in those who were alive to see the coming of Christ, is nowhere else spoken of. 16; 1: An organised system of money gathering was, it appears, soon began: see 2 Cor. 8; 1 to 7: 9; 5. V. 22: Where is Paul's charity here? see 13; 1, 2, 3. 5; 4: What the Holy Air, Breath, Wind, or Ghost is, I know not, but the word pneumatos is here used as it is in ghost, "and my pneumatos." 16; 24: Why is this absurd postscript retained, when it is so well known to be a forgery? From 16; 8, 19, the Epistle proves itself that it was written from Ephesus. 15; 5: There were only eleven. 15; 44: The latter sentence is rank nonsense: compare v. 51, 52. Some take Prote as Protera, but this is not Luke's style at all. 5; 11, contradicts the practice of Christ, VOL. II.

(Matth. 9; 11, 19, &c.,) although he parallels one of these as a heathen, (18; 17.) 1; 21: The foolishness of preaching I can understand; but (v. 25) the foolishness of God is to me rank blasphemy. 15; 22, 45: This is fitter for a punster than an apostle. 15; 33: This is taken from Euripides' tragedy of Iphigenia. 15; 24: Compare Luke 1; 33. 13; 2: As a specimen of this charity, see Gal. 1; 9. 15; 20: Rev. 1; 5: Col. 1; 18: all lies: see Elijah, Lazarus, and Matth. 27; 53. 9; 5: In this very suspicious passage, the words are adelphen gynaika, a sister woman. The rest must be left to the imagination. 13; 3: Gal. 3; 13: 15; 9: see 2 Cor. 11; 5. 15; 32: Nicephorus states this as true, and relates the "miraculous complaisance of the lions to him." 1; 19: Not true; God does not make people fools: see what follows if he did, (Ps. 53; 1.) 14; 34: Compare 11; 5, where they are both to pray and prophecy. 15; 50: An Iambic of Menander's. 7; 18: This otherwise inexplicable thing, becoming uncircumcised, is said by Celsus (7; 25) to consist in a surgical operation. 15; 50: Not true: Christ, in flesh and blood, ascended to heaven by Mark and Luke's account, (Luke 24; 51,) after he had, by John 21; 13, broke Luke 22; 16. 15; 36, &c.: A like argument is in Clement, who gets his phænix from Ovid p. 15. 1; 1: See Acts 18; 17. Why should the Greeks, not the Jews, beat this Christian? see v. 12. The Copt, Vulgate, Bede, and the Arabic, have panted only; Chrysostom and three MSS. give not oi ellenes, but oi judacoi. Scholtz has the former, and so has the Alex. in the Hexapla.

2 Corinthians 1; 19: Silvanus is called Silas, (Acts 15; 22: 16; 19: 17; 4, &c.) V. 21: Not true: God never anointed him, nor is it even pretended. 2; 7: This relates to "the incestuous person who had been excommunicated," and is here forgiven. 3; 14: This word reading is so badly managed in the English translation, both here and at 1 Tim. 4; 13, as to be liable to be misunderstood: it means the Old Testament. Paul generally calls this the writing, graphe; but here, anagnosis, the reading, which is legitimate. The Hebrew Mikra bears that sense, and is their name for the whole book, law, prophets, and chetubim, or hagiography. 6; 14: See 1 Cor. 7; 14. V. 16: Jer. 7; 23, and several other places and prophets. V. 18: 2 Sam. 7; 14, spoke of David. 8; 9: Not true; Christ was poor. V. 15: Ex. 16; 18: "had" is put in wrongly by the translators, and the word "gathered" appears to have been left out by Paul. 9; 9: Psalm 111; 9. 11; 8: Paul a robber. V. 9: See note to 1 Cor. 16; 1. V. 24: Only one of these beatings is recorded in Acts 16; 22. 12; 2: Mahomet has seven heavens, Paul only three, Christ only one. V. 4: This is absurd altogether, for he must have come back again for Paul to know what he had heard; most likely he means himself. V. 11: See 11; 1, 17: that he was a fool is certain enough;

there was no need for him to tell us that. V. 14: Paul speaks here of a third visit, we have only one before: see Acts 18; 1, for in Acts 20; 2, he is not said to go to Corinth. 13; 1: Deut. 19; 5.

Galatians 1; 8: Angels differing from Paul to be cursed. V. 12: Where the Douay refers to Ephes. 3; 3, Carpenter says (p. 46) this book was written ten years after Galatians. V. 20: Then the writer of the Acts must lie, for he tells a totally different story, (c. 9.) 2; 2: Here he tells his doctrine; v. 6, does not alter it; and has his own way, (v. 11.) V. 7 contradicts Acts 10; 34, where Peter converts the Gentiles: see v. 45. 3; 10: Deut. 27; 26. V. 11: Habakkuk 2; 4. V. 13: Deut. 21; 23: This expression upsets every idea of a Messiah to be found in all the Old Testament, where he is represented as a king and a person possessed of great temporal power, not as a curse. V. 21: If the law could not give life, what was the use of it. 4; 14: This is modest. V. 22 to 5; 12: This upsets the whole story, and concludes with a bloodthirsty wish, totally foreign to Christ's doctrine. If Abraham's wives were an allegory, we may as well allegorise the whole story. V. 27: Isai. 54; 1. V. 30: Gen. 21; 10. 5; 2, 6: See Rom. 2; 25, and 3; 1, 2. V. 14: Not true: where are the sacrifices? V. 19: See other lists, (Rom. 1; 29: 1 Cor. 6; 9: Ephes.

4; 25: Coloss. 3; 5: Phillip. 4; 8.)

By Gal.: 1 Thess. 4; 5: 2 Pet. 1; 5, &c. we have as below, leaving out generalities:-Rom. has fornication, covetousness, malice, envy, murder, deceit, whispering, backbiting, pride, boasting, inventors of evil things, disobedient to parents, folly, covenant breaking, without affection, unmerciful, implacable. Cor. has fornication, covetousness, theft, idolatry, adultery, effeminacy, sodomy, drunkenness, backbiting, extortion. Ephes. has fornication, covetousness, malice, theft, idolatry, adultery, whispering, sodomy, backbiting, folly, without affection, dying, implacable. Coloss. has fornication, covetousness, malice, idolatry, whispering, filthy communication, blasphemy, anger, wrath. Phill. has theft, justice, beauty, good report, filthy communication, without affection, dying. Thess. has fornication, justice, without affection. Peter has faith, virtue, knowledge, temperance, patience, godliness, kindness, charity. Here, then, we have the leading materials out of which we have to make a faith, and to begin, Paul, who (1 Cor. 13; 13) says charity is the main thing, never mentions the word in either of the above cases, while Peter does. Next, a Roman may be a thief, adulterer, idolater, a drunkard, an extortioner, &c., and so may an inhabitant of Philippi, with the exception of theft; all may blaspheme, except the Colossians; and each may lie, except the Ephesians and Philippians; and all may murder, except the Romans. We have, in fact, seven religions, while the only thing necessary is Romans 10; 13. 6; 7: If this is the case, what is the use of faith? (Rom. 4; 2, 13: 3; 28, 30: 4; 5: 5; 1, &c.) 3; 16: God only blessed

Abraham's seed by Sarah; his seed by Hagar and Keturah were multiplied, but not blessed. 4; 24: So Hosea 12; 10, speaks of visions and similitudes, which we are foolish enough to take for facts. 5; 12: This is a standard text for persecutors, and Luke 14; 23. The royalists like Rom. 13; 1: Hugh Peters chose Isai. 30; 33: Judges 7; 18: Hos. 13; 11: Jer. 48; 10: 1 Sam. 8; 18: 12; 17: 17: 2: 1 Kings 11; 26: 16; 16: 22; 47: 2 Chron. 10; 15: Psalm 20; 9: Prov. 30; 27: Isai. 8; 21: 19; 4. Jer. 49; 38: Lam. 2; 6: Ezek. 7; 27: 17; 12: Dan. 8; 23: 11; 36: Hos. 3; 4: 7; 3: 10; 7: Amos 1; 15: Micah 2; 13: Zech. 9; 5: 11; 5: 1 Kings 18; 40: Judges 6; 31: 2 Kings 10; 25: 11; 19: Zeph. 1; 14: 1 Kings 21; 19, 21, 23, 24, forgetting v. 29: Gen. 21; 14: Deut. 7; 3: Psalm 2; 2. 2; 14: This is not the only place in which Paul thumps Peter: see Acts 15; 39: Phill.

3; 2: 1; 15: Gal. 2; 7, 14, &c.

Ephesians 1; 4, 5, 11: Here is a horrible religion. What is the use of either faith or good works, if this is true? See also 2; 8. 2; 2: Here is a new species of devil. V. 14: Not true, (Matth. 10; 5:) see also 3; 6. V. 17: Not true: Christ never V. 20: See Psalm 87; 1, where, with more reason, the foundations are Zion and Moriah. 4; 6: What becomes of the Trinity after this? V. 8: Never said by Christ: part is used Judg. 5; 12, and the whole in Psalm 68; 18, which is an address to God on bringing up the ark from Kirgath-jearim. 5; 5: Not true: see Rom. 10; 13. V. 22: These lessons were not given the Romans, or Corinthians, or Galatians. 5; 18: See Hos. 9; 7: "the spiritual man is mad." 5; 20: What Christian does this? Thanks are sometimes snuffled out before dinner; why not before breakfast, and before going to bed with our wives? Surely a handsome woman is worth as much as half a pound of sausages, or a plate of bubble and squeak. 1; 15: Here Paul is an utter stranger to them: see Acts 20; 18. The date is 61, and Paul's last years were spent at Rome. 1; 1: There is not a line in this letter to show Paul was ever at Ephesus; nor had he been to the Colossians or Romans when he wrote to them: see Coloss. 2; 1: Rom. 1; 8. Michælis says this epistle, Colossians, and 1 Timothy were manifestly wrote to confute the Therapeutæ of Alexandria, who existed before Christ's time.

Colossians 1; 16: Where was God, if this is true? V. 23: Not true: there are nations in which it has never been yet preached. Who preached in America? Josephus never heard of him. 2; 1: Laodicea was the present Latakia. V. 16 upsets three out of the four points of the law ordered by the apostles: see also 1 Tim. 4; 3: Acts 15; 20: as well as it does the Sabbath. 4; 12: Called Epaphroditus in Phil. 2; 25, if the same is meant: also Philemon, (v. 23.) 4; 16: No interchange of letters is ordered before this, and as so many things are in one and not in the other, they

ought all to have been exchanged, and copies sent to each church, if this epistle to Laodicea is essential, as Paul says here. We have, it appears, lost it. 3; 11: One of Whitfield's orations was, "O Lord, dung us with Jesus Christ:" see Lewis's Memoirs.

1 Thes. 2; 3: Here are three distinct things, spirit, body and

soul. 5; 17, contradicts Matth. 6; 7.

2 Thes. 1; 4: Does not this relate to disputes on Christ's genealogies? for any rational being must be struck with the absurdity of their both ending in Joseph, who, we are told, had nothing to do with making Christ: see also Titus 3; 9. V. 6: Directly opposed to Christ's doctrine, (Matth. 5; 44; Luke 6; 29: Matth. 5; 39. V. 8: Christian charity. 2; 3: Here is first to be falling away, which (v. 7) is began. V. 12: Then how are they to blame? (v. 12.) This is Christian charity. V. 15, and 3; 6: Traditions to be held: see Matth. 15; 3. 3; 8: Paul in several places states that he worked at his trade: what a libel on Christian priests. V. 17: This token is wanting in most of these Epistles.

1 Timothy 1; 13: Why should not all others have like mercy, and not be served like 1 Thess. 2:11? V. 16: The Catholics say Onesimus was dead, and they found praying for the dead on this. V. 17: Only one God. V. 20: Rom. 10; 13, would release them, and Satan would be more likely to learn them the opposite. 2; 4, contradicts 2 Thess. 2; 11, and 1 Kings 22; 23. V. 8 contradicts Matth. 6; 6. 3; 2: Compare Titus 1; 7. Here in one case a bishop may be self-willed, soon angry, unjust, unholy, or intemperate, and need not care a straw about his doctrine; while in the other he may be not vigilant, a bad teacher, a brawler, a novice, covetous, a bad ruler of his own house, and of evil report, and, according as they are ordained by Timothy or Titus, so may their characters be. 4; 13: Some say a desk, some a roll of parchment. Crete, Candia, Hecatompolis, from its hundred cities. 6; 16: Here we again have one God; but it contradicts 1 Kings 8; 12: Psalm 97; 2: 18; 11: Deut. 5; 22: 2 Sam. 22; 12: Amos 5; 18: which again are contradicted by Psalm 104; 2: 27; 1: 139; 12: Isaiah 60; 19: Hab. 3; 4: John 5; 35: 8; 12: 12; 46: 1 John 1; 5: Isai. 2; 5: 60; 20: Luke 2; 32, &c.

2 Timothy 2; 8: Which Gospel? V. 17: How many passages like this are taken up by the mention of individuals, of no use whatever, (1; 15: Coloss. 4; 9, 10, 11, 12, 14: Phill. 2; 25: 2 Tim. 4; 10 to 14, 19, 20, 21: Acts 9; 43: Philemon v. 22 to 24, &c. 3; 8: This is only tradition; it is, however, in the Targum of Jonathan. Pliny and Apullius mention Moses and Jannes as magicians. V. 11: This was Antioch in Pisidiæ, not the capital of Syria. V. 16: The Jewish books lay no claim to this. 4; 5: What is an evangelist? If it is a writer of a gospel, where is the Gospel of Timothy and Philip? (Acts 21; 8.) V.

14: This revengeful disposition is opposed to Christ's doctrine.

Who writes this postscript? Certainly not Paul.
Titus 1; 2: Not true. V. 3: This commandment has never been shown, nor even the place where it was given. V. 12: Epimenides. This is strictly a private letter, for he could never expect these things to be read to the Cretans. 3; 2: "Speak evil." The word is Βλασφημεῦν, blaspheme.

Philemon.—Onesiphorus was his servant, and robbed him at

Colosse. Paul converted him at Rome.

Hebrews 1; 1: The writer of the Hebrews has been said to be Clement, Luke, Barnabas, &c. The Rabbin think Melchisedec was Shem, son of Noah. Of the Christian writers, some say he was Christ; others, an angel; others the Holy Ghost; others, a Canaanitish king. V. 2: Contradicts common sense, and Gen. 1; 1: Zech. 14; 9: 1 Cor. 8; 4, 6: Eph. 4; 4: Isaiah 43; 3, 10, 11: 44; 8: 45; 22: 46; 9: Hos. 11; 9: Matth. 19; 7: Mark 12; 32: Heb. 3; 4: 4; 10, &c. V. 4: See 2; 9. 2; 6, 7, 8: Psalm 8; 4. V. 12: Psalm 22; 22. V. 13: Psalm 18; 2, or 91; 2, comes nearest the first part; and for the second, Isaiah 8; 18. This is a rich specimen of Paul's arguments, things taken from different parts of any book, on any subject, and strung together like this. The first part is a thanksgiving of David: see 2 Sam. 22; 3, which is another version to Psalm 18; and the latter part refers to a sign given to Ahaz, (Isaiah 8; 14.) If I had adduced such proofs of Christ to a Jew, I must have run my country. 10; 11: See Num. 14; 30: both contradict 1 Sam. 15; 19: Psalm 110; 4, &c. 4; 3: Psalm 95; 11, another version. V. 6: Another most absurd argument as ever I beheld. V. 7: See note to 3; 7. 5; 5: Psalm 2; 7. V. 6 and Amos 8; 7: Compare Jer. 23; 39: Psalm 13; 1: Gen. 9; 16. 6; 14: Gen. 22; 17. V. 20: See note to 5; 6. 7; 3: Not true. V. 11: See note to 5; 6. V. 14: Not true; if he was the son of God, what had Joseph to do with him? V. 17: Who is Melchisedec? (Gen. 14; 18.) David, after bringing up the ark, seems to have considered himself as the head of the Jewish religion, as well as king, similar to Melchisedec; but Christ was no king, nor priest: see 8; 4: besides which, priests never sacrifice themselves. V. 24: This book ought to be put out of the Bible, it is too bad. Here is an assertion that Melchisedec lives for ever: see also v. 3; and as to the argument, it is absurd. Does he mean to say Christ and Melchisedec are the same? If not, it has no meaning. V. 19 contradicts the whole of the Old Testament: see also Deut. 4; 2: 12; 32. 8; 3: If Christ was the son of God, it is impious to call him man. V. 5: Ex. 25; 40. V. 7: God's laws faulty. V. 8 to 12: Jer. 31; 31. 9; 4: When did it contain these things? See 1 Kings 8; 9, and 2 Chron. 5; 10. V. 17 contradicts Luke 23; 43. 10; 4, contradicts the whole religion of Moses: see also v.

11. V. 29: The Son of God is called a man in v. 12. V. 37: Habakkuk 2; 3. V. 38: Habakkuk 2; 4, is the first part; the other is not to be found. 11; 12: This shews gross ignorance: about 3000 stars can be seen in Judea by the naked eye. V. 17: Not true, doubly so: he did not offer him up, and he had more than one son, he had Ishmael. V. 23: Nonsense; faith had nothing whatever to do with it. 12; 5, 6: Job 5; 17: Prov. 3; 11. V. 14: Here peace and holiness are the requisites; in c. 11 and 1 Peter 1; 5, it is faith; in 1 Cor. 13 and 1 Peter 4; 8, it is charity; Coloss. 1; 10, it is works, also 3; 14, and Gal. 6; 7: while in Rom. 10; 13, it is none of these, nor in v. 9; but a very easy matter in v. 13: see also James 1; 27: 3; 2: 5; 15: 2 Peter 1; 5 to 11: 1 John 3; 23: 4; 7. V. 21: Where is this said? Not in any of the Hebrew books certainly. V. 29: This is the Persian religion. The whole book except the two last chapters, differs completely from Paul's style, and it has not the token he speaks of, 2 Thess. 3; 17. 13; 20: A God of Peace: see Ex. 15; 3: 1 Peter 4; 8: Jer. 21; 5: Isaiah 40; 11: Lam. 3; 10: Isaiah 43; 13: Psalm 78; 65: Hosea 5; 12: 13; 7: 2 Sam. 22; 9: Job 37; 10: Hos. 11; 10: 13; 8: Josh. 9; 27: Isaiah 54; 4, 5: Psalm 50; 10: Prov. 19; 17. In this list, God will be found represented as a God of peace, a man of war, a God of love and of fury, a shepherd, bear, moth, leopard, lion, mighty, drunken, blowing fire, blowing cold, tolerating bigamy, slavery, and emasculation, having plenty, yet borrowing from man, and so on. Is this a description worthy of the great Creator?

James 1; 1: Marcion rejected all epistles to individuals, except Philemon, and all the Catholic ones, they not being attested as read. The five apostolic fathers quote none of the apocryphal books: see Lardner, (12; 158.) V. 13 contradicts Gen. 22; 1: 2 Sam. 24; 1: Ex. 7; 3, and a hundred other places. V. 17 contradicts Jonah 3; 10, and many other cases: see note to Gen. 6; 6. V. 27: See note to Heb. 12; 14. 2; 8: This is no more a royal law than any other, (Lev. 19; 18.) V. 9 contradicts Titus 3; 1. V. 10: This is absurd; if a man keeps the whole law he cannot offend in one point. V. 14, 17, 20: See Rom. 4; 13, 16: Mark 16; 16: Acts 2; 21: 16; 31: Rom. 10; 13: 10; 9: 1 Tim. 1; 19, &c. V. 19: One God. V. 21: See Heb. 11; 8 to 19, for just the opposite argument: also Rom. 4; 2 to 16. This book, I should say, was written by Paul; it is entirely his style, except v. 25. See Heb. 11; 31, which is a flat contradiction. The assertion in this verse is not true either; Abraham did not offer up his son, and the whole story is, by Paul, declared to be nothing but an allegory, (Gal. 4; 24.) 3; 2: Here is another faith: see note to Heb. 12; 14. V. 7: Not true; hyenas, crocodiles, several birds, and nearly all fish, cannot be tamed. V. 8: See v. 2. consequently there is no perfection: yet Christ allowed

there was, (Matth. 9; 13,) so did David, (37; 16,) Moses, (Deut. 25; 1,) and so did nearly every writer in both the old and new books. V. 10: Another of the early Christians' practicess: see also 4; 1 to 4. V. 11: Yes, (Ex. 15; 23 to 25.) V. 16: Nonsense; they would not produce adultery, but more likely prevent it. 4; 5: Qy. Prov. 18; 14. V. 6: Prov. 3; 34. V. 15: Not often done. 5; 3: Gold and silver neither canker or rust. V. 11: Not true: see Deut. 7; 2: Hos. 13; 16: Num. 14; 33, and a hundred others. V. 12 contradicts Deut. 6; 13, and 10; 20. Dr. J. Wright says that, "nothing is more common" than swearing, "among those who glory in their being of the established church." V. 14: On this text the "latter day saints" act, using no medicines. One was killed through it, and the inquest is reported in the papers of Nov. 7, 1841. These geese date their religion and existence from the apostles, and pray over everything before they give it the sick. V. 15: Not true, or we should be immortal: another faith, too: see note to Heb. 12; 14.

l Peter 1; 20: Not true; there was no sin to redeem till Adam was made. 2; 6: Isaiah 28; 16. V. 9: See 1 Cor. 5; 1: 11; 21: James 3; 10: 4; 1 to 4. V. 13, 17, contradicts James 2; 9. From the style of this and c. 3, Paul wrote them. V. 25: "There never was a bishop among all the apostles." (Wat Tyler.) 3; 1, contradicts 2 Cor. 6; 14. V. 4: What is meant here I know not; the heart and soul are different things, (Josh. 22; 5.) V. 8: Not possible. V. 19: What spirits? This most likely alludes to the Gospel of Nicodemus. V. 21: Noah's ark represented by haptism. 4; 6: A boundless absurdity. V. 8 contradicts 1; 5: see note to Heb. 12; 14. V. 18 is Prov. 11; 31, from the Sept. 5; 8: See Jude 6. V. 13: Nobody can tell where this Babylon is.

2 Peter 1; 5 to 11: Here is another religion: see note to Heb. 12; 14. V. 14: Where? V. 18: Matth. 3; 17, gives this at the Jordan, before any apostles were called, and on the mount, the addition of "hear ye him." Mark 1; 11 and 9; 7, has a different speech. Luke 3; 22, and 9; 35, differs also. John has no such speech at Jordan, (1; 33,) and has no transfiguration. V. 21: The Holy Ghost is not once mentioned in the old books. 2; 5: by Gen. c. 5, Noak was the ninth person. V. 9: For Lot's righteousness, see Gen. 19; 33 to 36. V. 15: Where is Balaam's unrighteousness proved? See also Jude 11. V. 22: Prov. 26; 11, which has nothing about a son, but has what Peter leaves out: see the verse. The writer of this book could not, from the style, be the writer of 1 Peter.

1 John 2; 8, contradicts 2; 7. V. 22: Not true: he would be an atheist. Why are the Catholics called antichrists after this definition of the word? See also 1 John 4; 3: 2 John 7. 3; 1: by what right are they so called? V. 9: What has the middle part to do with it? See also Num. 5; 6: Deut. 21; 22: 24; 16: Psa

51; 5: Isai. 30; 1: Rom. 3; 9: 6; 12: 1 Cor. 6; [8: Gal. 3; 22: Heb. 12; 1: 1 John 1; 8. V. 15: See Luke 14; 26. V. 23: Another religion: see note to Heb. 12; 14. At 4; 7, is another. 4; 2: Then the devil is of God, and a good Christian: see Luke 4; 41. V. 12 contradicts Ex. 24; 10. V. 18: Compare Phil. 2; 12. 5; 1: Christ begat nobody. I have nothing to do with what the writer means, only with what he says: as the sentence stands Christ has begotten somebody. V. 2 contradicts 4; 15, 16, V. 7: This verse is generally now given up, and well it may, and the next to it. It was formerly printed in a different letter. (Horne.) See also Marsh (Ele. Theol. 2; 90,) and Dr. Sherlock, who says "to say there are three divine persons and not three distinct infinite minds, is both heresy and nonsense." Quite true. See Ephes. 4; 6: Isai. 46; 9. 44; 8: 45; 22: Matth. 19; 17: Mark 12; 32: 10; 18: Luke 18; 19. The Trinity is found in Lao Tseu, the Vedas, Plato's Letter, in Eusebius, the Ouphnekat, Plotinus, Dupuis, and a hundred other works. It existed ages before Christ. V. 10: Here is an instance of the way even a comma may alter the meaning. Let a comma be put before and after the middle word "God" in this verse. My book has no comma at all, and therefore I can read the sense in two very different ways. V. 14: Not true; nor 3; 22: which is stronger, being unlimited. This and the next two epistles are anonymous. 2 John is written to a woman, and 3 John to a man, not to the church; so says the heading. I should have taken 2 John as symbolical. 2 John 9 contradicts 1 John 4; 15, 16. V 10, 11 contradict Matth. 5; 44: so does 3 John 10.

Jude 4: More practices of the early Christians: see also 7, 10, 13, 15, 16. V. 6: Compare Job 1; 6, 7, and 1 Pet. 5; 8. V. 7: They are suffering water, not fire. V. 8 contradicts James 2; 9. V. 9: This comes from a *Life of Moses*, formerly read, and Jude here holds it canonical. Michael and Gabriel fought Samael and beat him. V. 14: Where is the authority for this. Enoch was

the sixth from Adam, (Gen. 5.)

Rev. 1; 1: Eusebius tells truth, (3; 28.) This book was written by Cerinthus; and in his list of the Hebrew books, (4; 26,) he has not got Nehemiah, Esther, Lamentations, and Esdras is doubtful. Dionysius, (3rd cent.) Bishop of Alexandria, rejects, with many others, this book, as "obscure and void of reasons, and the title forged" by Cerinthus. So said Caius and many others. Eusebius rejected the second and third of John's Epistles, and 1 Peter. Justin, in a row he had with the Jew Trypho, first announced this book as written by John. Of the truth of this father we may judge in the same dispute, where he says the apostles declared that when Christ went into the Jordan he made it boil. He also quotes the Sibylline books. Clement of Alexandria, in his Electa, only cites a revelation by Peter. Dionysius of Alexandria says nearly all the Fathers rejected it as a book devoid of reason. So did the Council

of Laodicea in \$60. V. 3: These things so soon to come to pass, have not arrived yet. V. 4: Seven spirits: see 4; 5: no one has stated this before. V. 5: Not true: where was Lazarus, &c. V. 7: Not true: nothing coming from the clouds can be seen but by a very few people. A figure the size of a man would not be visible to the naked eye through a circle of ten miles radius, and the clouds he was to bring with him would not assist. Those who pierced him were in all probability dead before John wrote this. V. 8: Where has the Lord said this? V. 9: Patmos, one of the Cyclades in the Ægean Sea, V. 14: Sometimes Christ's hair is represented as white, and Dan. 7; 9, which Henry says means God the Father, has woolly hair; but Cant. 5; 10, say it is black and bushy. V. 18: Hell is an extraordinary place. The old books make it under the earth, and heaven up in the sky, yet people can hold conversation with each other, who are in both places, (Luke 16; 23, and (by 26) there is a gulph dividing the two; while here there are keys to one. As to a key to death it passes my understanding. V. 20: All local again, like the old books, and see 2, 6, 15, 20. 2; 1: The Sheliach Tzibbor, or second ruler of the synagogue, was called the angel or messenger. The modern Chazan or reader, seems to have been the minister, (Luke 4; 20) uperete. V. 2: Lying apostles. V. 7: Here is the tree of life, and Paradise which was on earth, got into heaven. V. 11: People can only die once. V. 14: Balaam did no such thing, he was a very honest fellow. V. 17: The Jews gave a white stone to an acquitted prisoner. V. 18: What angel? V. 19: The first being works and the last works, how can the last be greater than the first? V. 23 contradicts Deut. 24; 16. And what else could they be killed with than death? 3; 3: There is nothing now to come on. V. 5: Nothing about white clothing was said by Christ. V. 7: What key of David? see 1; 18. V. 12: A city from heaven? see also 21; 2. V. 21: Contradicts Matth. 19; 28, for we must suppose the apostles to overcome. 5; 11: How were these counted? 6; 1: What did the Lamb open the seal with? and what did he hold the book with. 7; 1: Ephraim and Dan left out, and Joseph and Manasseh both in: see Num. 13; 11, and 1 Chron. 5; 1, Juda, Manasses, Nephthalim, and Zabulon, wrong spelt. 8; 12: Here a third part is darkened, when, 6; 12, the whole was darkened. 9; 1: A star of the male sex carrying a key. V. 6: They could kill themselves or one another. 9; 11: The word Abaddon is nothing but a Hebrew word in Greek letters: see Parkhurst under Abad. 10; 10: Tasting in the belly. 11; 1: This raving book has Ezekiel for its pattern. V. 8: Christ was crucified in Judea. 12; 9: See 20; 1. If the pit was bottomless, like a tailor's thimble, unless the laws of gravity ceased, there was no occasion to lock him up. The whole is a sublime nut for the faithful to crack. V. 14: Taken from Dan 7; 25. 15; 3: Just and true: compare

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Ez. 20; 25. 16; 3: One third was dead before, (8; 8, 9.) 18; 2: Babylon has fallen long enough since. 19; 17: Fowls in heaven and wine, (Matth. 26; 29.) 21; 16: 12,000 furlongs high. 18; 21: Gold like clear glass. 22; 11: The second command here is quite sublime: compare 23; 13.

Section LII.—Remarks.—Having so far looked at these books generally, let us see to their details, bearing in mind they are the writings of anonymous authors, and, till their contradictions are explained, the work of human hands, and not the

words of God.

Gen. 1; 2: Here we begin with a fact impossible to be known by man, for he was not yet made. Whoever wrote these books must have gathered his knowledge from tradition before writing was invented; but here even tradition has been outstepped. V. 3: No inspired writer would have left this fact unexplained. We have here light before the sun, moon, and stars were made; and in v. 8 this firmament is called heaven, and it is in this heaven that Mark (16; 19) tells us Christ was seen sitting on the right hand of God, to know which, God must have been seen also, malgre Exod. 33; 20. What does the firmament mean? There is no such thing; and Carpenter may well say the passage is deprived of "all sense and meaning." V. 5: Here we have day and night before the sun is made. At the poles a day is six months. V. 11, 12: Here we have vegetation before the sun, moon, and stars, although we know vegetables will not prosper without light. V. 26: Man has no dominion over anything stronger than himself, except by human contrivances. In his natural state he is below a tiger, or lion, or rattlesnake, or shark. V. 27: This is absurd; a man cannot be created male and female, and the writer is certainly not inspired when he says this, for the whole verse is bad grammar. V. 28: They could not multiply, for Eve was not yet created. 2; 3: Here is no command to man to keep this day holy. V. 4: This, as it it is translated, is nonsense; the heavens and the earth do not generate. V. 5: This is not true; Adam was then to till it. V. 8: This proves the writer to have been west. V. 10, 11, 13, 14: Where are these rivers? V. 16, 17: Here is all the sum of religion before the Mosaic law, yet we are told the world was deluged through the sins of men; and although in v. 17 Adam is to die the day he eats of the tree of life, he lives to be 930 years old. 3; 17: The Almighty would not curse, nor be so unjust as to punish one thing for another. V. 21: Here God is made a tailor, and the skins would soon stink if they were not tanned. V. 22: "Us:" here is a plurality of Gods; (Isai. 44; 8, &c.) and what has become of this tree of life, and the cherubim and the sword, (v. 24)? It is absurd to picture the Almighty as afraid of man being equal to him. V. 23, 24: What is the meaning of this? We are told man, by eating this fruit, brought death into the world. This is not true, for he was to die whether or no,

or what is the meaning of his being turned out of Eden, lest he eats of the tree of life, (v. 22) and lives for ever? 4; 1: Yet these people were ordered to increase and multiply (1; 28) before Eve was made. Cain means possession; Abel, vanity; Adam, red earth; Eve, living. V. 2: Keeping sheep would not make Abel sweat, as stated in 3; 19: and what was he keeping them for? he was not allowed to eat them. Last part of v. 5, and first part of v. 6: Why is this difference made, no reason is given? Last part of v. 7: Why is the bad to rule the good man. V. 8: What did they talk about? we are not told a word. V. 19: Here commences a nice system of morality, which is kept up through all the historical part of the book; and we are told nothing about where these wives came from, which to an inspired writer would have been as easy as all that which we are told. V. 21: The organ is a modern invention. V. 22: Brass is a compound metal, and invented much later than this. V. 25: This is the third time Adam is said to know his wife; yet we have a number of other people in this chapter besides Cain, Abel, and Seth; so that these books, most assuredly, do not derive the human race from one couple. V. 24: Another improbable story. 6; 2: Who are these sons of God? First part of v. 4: What were these giants? V. 5, 6: God would have known all this beforehand. 7; 7: Would a just God destroy beasts and fowls because man sinned. The ark, 574 feet long, 91 wide, and 55 high, could never have been built by a man nearly 600 years old. He could not have lifted beams or ribs, neither would it have held even two of every living thing and their food for 102 months, which would have spoilt and become rotten, for even man yet lived on vegetables, and at present some animals cannot exist on vegetables. 8; 7: What becomes of this raven? Birds cannot fly for ever; and the dove mentioned afterwards comes back, because she finds no rest for her foot; yet in v. 5 the tops of the mountains were seen. V. 4: Ararat is above the line of perpetual snow; hence the ark could never have rested there, for there would be no water but ice, and if the deluge was above this mountain, the water would have froze. V. 11: Vegetables will not live many months under water, but will be thoroughly decomposed in a short time. V. 20: If he had only a pair of each, this destroys the breed. 9; 2: The fish were not destroyed, why were the birds and beasts? 11; 5: Here God is made afraid of man again. 17; 14: This excludes the Christians and admits the Mahometans. God is just and will be to all'alike. 18; 1: What Lord? To see God is to die, as Moses tell us; and then come three men, which the heading to the chapter, not the chapter itself, tells us are angels; and at v. 10, it is "he said." Who is this? Why v. 13 it is "the Lord," while v. 16 they are called "men" again, and in v. 17 we have "the Lord," also in v. 20; but in v. 22, "men" again; and in v. 26, "the Lord" to the end. V. 20, 21: I thought God could

see all things. In the rest of this chapter, in defiance of what Moses tells us, Abraham holds a long conversation with God, face to face, called (v. 33) "communing." 19; 1: Angels, and at v. 5, they are called men. Besides the absurdity of supposing an angel eats, (v. 3,) and can, as a spirit, be served as intended in v. 5. If we take angels simply as messengers, how are men to be such? V. 11: Here is the first miracle after the deluge, and it is on a delicate business. V. 17: What is the meaning of "they" and "he," as used here? 20; 6: Here man is not a responsible being. V. 33: Groves were soon after symbolic of Baal. In the list of Abraham's encounters I have not noticed his sacrifice affair. To suppose God would require a human sacrifice is absurd in the first place; and although he argued stoutly face to face with God about the destruction of Sodom, not a word is said for his son; he is quite ready to butcher his son, and tells a lie, (v. 5.) He never thought he should come down, or the whole thing would have been a farce. God tells him to do it; but (v. 11) it is only his angel that gives the counter order. 24; 7: Here Abraham has the power of ordering an angel. 26; 4: This has not come to pass yet. 27: 20: Many more lies besides this have been told in the name of the Lord; and Isaac, when he finds out these lies, instead of punishing them, confirms their aim, (v. 37.) 28; 9: Here Esau, who already had two wives, (26; 34,) takes a third. V. 20,21: Jacob here deliberately says if God will do so and so, he shall be his God, and the plain inference is, that he shall not be so if he will not do it. V. 22: Here is an absurdity: what can God want with the things he has given a man? Here Isaac says, give me ten things and I will only keep nine and return the tenth to the giver. 29:4: Here is a conversation without anybody but Jacob being present. V. 10: Jacob has here one eye on the wife and the other on the sheep, the main property in those days. V. 23: There seems to have been no common honesty among these patriarchs. Jacob, who has four wives, or concubines, instead of being punished, is helped to children by God, (30; 17.) V. 27: Here Laban, a cheating rogue, is blessed by God for the sake of another sinner. Of what use was virtue in these days? 31; 3: After all Jacob's roguery, (30; 37,) God is to help him. V. 7: This is not true. V. 32: Idolatry is here first placed on record. 32; 1: What comes of these angels meeting Jacob? Nothing. V. 28: Here is a man having power with God: and in what has Jacob pre-vailed? He could not wrestle with his thigh out of joint; and look at the heading of this chapter too, wrestling with an angel. when no such word is in the whole story. V. 30: Here is a flat contradiction to Moses, who says to see God is to die. 34; 29: Here is the origin of the slave trade. 35; 1: Here is God speaking to Jacob. How? where? face to face? or not so? V. 2: Idolatry is here again recorded. V. 5: Here God is implied to

protect Jacob from punishment for the horrid barbarity committed by his sons. V. 7; 9: Here again God is seen by Jacob; yet Moses tells us to see God is to die. V. 18: Here is the first mention of a soul. V. 22: No notice is taken of this semi-incestuous job, except slightly, (49; 4.) 36; 31: Hence this must be written after there had been kings in Israel, and consequently not by Moses. Deut. 33; 5, speaks of Moses being king in Jeshuran, which is the same as Israel; but it is in the third person, and the book is doubtful, and certainly not written by Moses, who could not relate his own death and burial. To this it has often been said that the division into chapters and verses is modern, and this part of Deuteronomy belongs to Joshua. This is a specimen how these difficulties are slurred over. Chapters are a modern invention, but not books; and in the Jewish original this record of Moses' burial is in the book of Deuteronomy. These verses to the end are in 1 Chron. 1; 43, nearly word for word, for only one differs. The verse begins with "now" in Chronicles, and here with "and." 38; 15 to 26: Here is a pretty story. 41; 8: We here commence with magic. 41; 16: Here is God interpreting a pack of nonsensical dreams; but it serves to show that in those days dreams were held to forewarn future events, and I have no doubt nearly all the speeches from God to men were in dreams; but in several instances this cannot be, for example, when Abraham and others talk to God face to face, and even argue with him, as we are told. V. 56: Here is a famine over all the earth, including the Jews, God's chosen people; yet the idolatrous Egyptians have none. 44; 5: Here is pretty nonsense, divining with a cup: see v. 15 too, (latter part.) 47; 14: Here Joseph overreaches a whole nation and robs them of their money, (v. 16,) their cattle, (v. 20,) their land and themselves. 48; 22: We have no account of this capture. 49; 10: This has been put forth as a prophecy of Christ, whereas it referred to the place where the ark was set up and rested so long in Canaan.

Exodus 3; 22: Here is God letting the Jews rob the Egyptians. 4; 24: Here is an abrupt change of the subject, which shews something lost, and makes the thing absurd, for God has just told Moses what he is to do, yet here seeks to kill him. Most probably the story was, that God meant to kill the child beause it was not circumcised; but Moses was also uncircumcised: see 6; 30. 5; 22: Here is pretty language from man to God. 7: 1: Here is a pretty transformation, a man made a God. V. 22: How could the magicians turn the water into blood, when it had already been turned to blood by Moses and Aaron? for which worked the miracle is not stated; and if the thing had been so, how was the King to know, in this and the other cases where his own prophets did the very same miracles as Moses and Aaron, who came from God? How could Pharaoh's people perform the miracle of the frogs,

when the land was already covered with them? (8; 6.) 8; 18: How could they, when (v. 17) all the dust had been monopolised by Aaron? Moses forgot to remove the lice, they were not taken away, and each case was cruelly unjust, for the people were innocent and the King alone guilty. 12; 36: Here is God aiding robbery. 13; 2: 22; 29: Num. 8; 17: 3; 40: Here is a positive law afterwards countermanded, (Num. 18; 15: Ex. 34; 20: Num. 3; 12, 41, 45: 8; 18, and several other places.) 14; 16: To make this miracle more incredible than it is, the words dry ground are used. 15; 11: What are these other Gods? V. 12: Here is a slight mistake, it was the sea. V. 15: Not true: they were not all destroyed, nor the whole land ever possessed. V. 25: A most natural way to sweeten water by agitating it, to let out the foul gas. The same plan was used in the navy by what was called a thunder pump. V. 26: This is the first mention of God's commandments. 16; 36: This book is evidently not written by Moses, but in a time when the omir had become obsolete. This points out Ezra as the writer, after the captivity, when the Jews had long used Chaldean measures. V. 34, 35: This proves Moses not to be the writer. There could be no need to preserve this specimen till they had other bread in Canaan, and this Moses did not live to see. 17; 9: Here Moses shows himself a coward, as might have been expected from a murderer and ruthlessly bloody legislator. 19; 12: Why this secrecy? This is very suspicious, and shows there was something to conceal: see also 24; 2. V. 16: Who blew this trumpet? 20; 1: This would seem to be addressed to the multitude, yet (v. 18) the people are not said to hear anything; but how they saw thunder and the noise of a trumpet, I cannot say. 21; 4: This is unjust. V. 15: Too severe. V. 17: Too severe. V. 29: Too severe. 22; 16: Here fornication is very lightly punished. V. 18: Here is pretty nonsense, when witches never existed. V. 24: Too severe. V. 28: Here is an absurdity, when the sole end of this religion was to have only one God. 24; 10: Here seventyfour people see God; yet (33; 20) to see God is to die. V. 18: See Deut. 9; 9, which goes farther, and gives him no victuals or drink upon the mount. 25; 30: Here is an absurdity. Did God eat this bread? No: but the priests did. V. 40: Who made these patterns? 28; 41: Here is nonsense. V. 42: Here the great legislator turns breeches maker. 29; 45: Here is an absurdity, for it means literally and not figuratively: we see, accordingly, that when his house was built he did come and live in it, according to these absurd books, both in the tabernacle and temple. 30; 6: Here is the altar in daily use put into the holiest of holies, entered once a year. V. 13: Evidently written when the value of the coin was obsolete. This indicates Ezra as the writer, after the captivity, when the Jews would have long used foreign money. V. 15: The secret of all this legislation now begins to come out. V. 33:

Shamefully severe, as is v. 38. 31: 14: Shamefully severe. V. 18: To what purpose? see the latter end of 32; 19. God could foresee all this, and would not have wrote for nothing. 32; 3, 4: This idolatry of Aaron is incredible, after what he had seen, and the address of Moses to God (v. 32) is not commonly respectful. V. 12: Here is a most absurd story, commencing at v. 1; and at v. 11 Moses begins by exhorting God to repent and act different to what he had said: a very believeable thing. A man to do this must know better than God, and not only does he know better, but God finds he is wrong, and (v. 14) he does repent. V. 20: Gold does not burn, nor will it grind. V. 26: How much bloodshed has come from this speech. History shews us that man is the same in every age. The Lord's side has been taken on many a bloody field, from the days of Moses to Oliver Cromwell, and no one can foresee the end of it. The simple fact seems to be, that the Jews had a complete rebellion, and Aaron joined them. Moses tried the thing as he always did. His was a reign of terror, but he was an able man. He first calls out to see who will join him, and then the work of blood commences, and about 3000 men (v. 28) were butchered by the murderers who were "on the Lord's side." institution of the Levites dates from this, and Moses, finding his danger, took these as a body guard, always to be at hand to execute his cruel mandates, and therefore to be freed from working and fed by the people. 32; 35: Not true; for (v. 4) Aaron made this said calf, and (v. 24) he tells a foul lie, and says the calf made itself. 33; 11: Here is the Lord speaking face to face with Moses, like a "friend," notwithstanding Ex. 33; 20. There never could be a flatter contradiction, yet all this has been hoisted comfortably in for nearly 4000 years, by not an inconsiderable portion of the human race. V. 21 to 23: Here is a vile and most disgraceful bundle of lies as ever were crammed down the throats of any set of human fools. 34; 30: A little phosphoric oil or æther would settle this. 34; 7: The third sentence is not sense.

Leviticus 7; 20, 21, 25, 27: Extremely cruel laws; so also 10; 9. 11; 5, &c.: Here are enumerated the unclean beasts, &c., among which are some certainly as clean as the best, for instance, hares, coneys, and swans; yet Moses allowed (v. 22) locusts, grasshoppers and beetles to be eaten. 13; 51, and 14; 37: These things are now incomprehensible, unless we suppose some small insects to have been the thing; and why (v. 13) is the man clean when he is a complete leper, and unclean (v. 14) when only partially one. 16; 21, 22: Here is a piece of absurdity. 17; 3, 4: Here alone is a full proof that this religion was not from God. The very idea of such a thing is absurd. If the Jews had not been invaded by other people, they would have swelled to an immense nation by this time, at the rate they went on at in Egypt, and would have filled a major part of the earth, and this command would have been

utterly impossible. Moses lost himself here completely; and if it is said that God foresaw they would not so prosper, what was the use of a command which they could not obey? Take, for instance, his own act, as these books tell us, of sending them into the captivity at Babylon. They could not then act up to this and many more of his laws. One great folly of man is, that he thinks God can change like himself: God is immutable and eternal, his laws are ever the same. First part of v. 7: This has not been related: we have only the calf-worshipping at Sinai told us. First part of v. 14: This is a most ignorant and unphilosophical idea. 18; 6 to 23: Here is a list of the sins of the Canaanites, and it is a full one. 19; 19: How could these commands, particularly the second of them be obeyed? The common accidents of every-day work would prevent it; and the last, too: pretty morality this. The helpless woman is scourged: what is done with the man? 1 Cor. 6; 9, he is debarred entering heaven; but here nothing is done to him, except fining him a ram, and then he is forgiven. There is no end to these absurdities. 19; 23: Here is a pack of nonsense, uncircumcised fruit! and fruit (v. 24) praising the Lord. V. 26: Here is boundless absurdity again-enchantment! V. 27: Here is another pretended command from God; and we see (Psalm 89; 31, 32) breaking this, among the other commands, is to ensure the rod and stripes; yet (Num. 15; 31) those who break God's commandments are to be killed. I shall be told the first of these quotations is in figurative language. I have nothing to do with this, the writer had his own choice of language, and on matters of this importance it was his business to speak plain. At this day many pious Jews shave off, not only the corners, but their whole beard. V. 31: Here is another absurdity; and see 20; 6, where death is the punishment. 20; 20: Compare this light punishment with v. 12. 25; 21: Not possible, and could only have been put in by Moses because he knew he should be dead before they came to their land. He was not a fighting character, and at eighty or ninety years old preferred his kingly life and power, and chose to drill the Jews forty years rather than fight the Canaanites. V. 39: This is a most selfish religion, mankind were the Jews, and all the world was Judea. All other nations might be slaves, but not the Jews: see v. 44 and v. 46, which is not true; they are not their bondmen now. 26; 8: Not very likely. V. 16 to 39 present a striking picture of the Mosaic religion, which has no reference to a future state; all his punishments are in this world, and generally are death. Such is their severity, in fact, that he was driven to make them out as God's commands, or no men would have borne them. The sacrifices were just such as rapacious priests would wish for, who desired to live without work. 27; 2: This seems to have led to monks and nuns. 28; 28, 29: Here are human beings devoted to death to the Lord.

Numbers 1; 10: This verse only contains two tribes, Ephraim and Manasseh. I have known people mistake this. The Jews generally speak of the twelve tribes, but there were thirteen, for the tribe of Levi is not named here. V. 46: This number is absurd: 603,550 would, with women, children and servants, make about six millions, as Carpenter admits, viz.:—three million Jews and three million servants, a thing utterly beyond human belief, and, in a country with so little water, a moral impossibility. If we only give them half a gallon per day for eating, washing, and cooking, certainly not a large allowance in a warm climate, it would require no less than 11,905 tons per day, or more than a full cargo for seven of our largest East Indiamen, and this to be got out of wells. Now let us take a large well, such as I have seldom seen, for I have been in these countries, say twenty feet diameter, or, in round numbers, sixty-three feet circumference, allow each man two feet of this, and we have, say thirty-two men to work at a time, say each draws ten gallons at a time, and allow the well to have water so high that no ropes are required, and that it takes no more than ten seconds for a man to dip his bucket, go, and give place to another, and this to be uninterrupted for twelve hours, all very improbable suppositions, but I like to argue on the safe side,  $\frac{60 \times 60 \times 12}{10} \times 32 \times 10$ , gives less than 1,400,000 gallons; whereas 3,000,000 are required. The whole thing is absurd, particularly when the rock is struck, which circumscribes the spot more. Nor is it likely that with 600,000 males above a month old, there would only be (v. 43)22,273 first-born males, for supposing the sexes evenly divided, it would require, if there were only 22,273 first-born males, in one and a half million males, each father to have twice sixty-six children, for in one and a half million, the number 22,273 is contained more than sixty-seven times, and we can only infer that there were the same proportion of females as of males. Here then we have each family averaging 132 children, and not only the total, but each tribe ends with an 0, which is next to impossible. The same thing takes place if we attempt to trace the great increase in the numbers of the Jews. Let us take the supposition that they doubled their number every twenty years, this would, in 230 years, give 11½ terms of a geometrical progression, where the first term is 68, the ratio 2, and the number of terms say 12, hence the last term will be 147,264, and the sum of all the terms, only 294,328, a very long way short of three millions. The Jews departed from Egypt, say 2513, and were numbered at 625,550, including the Levites, soon after. They were again numbered before Moses' death, (Num. c. 26) and were less than before, viz., 624,730. They were again numbered by David, in his later years, say 2985: here are 472 years, yet they only amount to 800,000 fighting men, which gives, for this 472 years, only an increase of 126,450. Whereas, if we take the same rate of increase as we did before.

putting a for the first term, z for the last, n for the number, r for the ratio, and s for the sum, we have  $z = a r^{n-1}$  and s = 2 z, when the ratio is 2; hence  $n = \frac{472}{20} = 23$ , near enough; a = 600,000, near enough; r=2 and .301030, the log of 2 multiplied by 23 and 600,000, gives us more than 60,000,000 millions for only their fighting men in David's time, which, multiplied as before by 5 for the women and children, gives 300,000,000 millions; and as Judea was a country of some 14,976,000 acres, gives for the share of each human being .00000005 part of an acre, or about threetenths of a square inch, a very uncomfortable space for him to stand on, let alone to receive his food from it. V. 49: Moses does this not to expose the weakness of his body guard, and afterwards changes it for a more popular measure, (3; 41.) 4; 20: This mystery was the great glory of priestcraft: nothing was to be seen or touched but by the initiated, and the punishment is death. 5; 7: This is a great point with the Catholics, as to confession, only their priests always sack the money, the Jews only in one case. The next verse is very rich: the money is to be "recompensed to the Lord, even to the priest." This has been the grand point all through the 4000 years. V. 8, 9, 10: These form the great ground-works of this and all other religions. Whenever things are said "given to the Lord," read "grabbed by the priest," and we shall not be far from the mark. God gives, but does not take. As the Grand Architect of an infinity of worlds, as well as all they contain, what can he want with the ridiculous gifts of us insignificant animalculæ. V. 17: Holy water!!! All this absurd story reminds me of the ordeal trials. It might have its effect on a very ignorant race, as the Jews in all probability then were, but would be laughed at by beings a little removed from brutes. Our translators have not improved the 24th verse by adding the words "and become;" it was bitter when she drank it, and becoming bitter afterwards is nonsense. 6; 3: Here is nonsense, not to eat grapes, moist or dried. 7; 89: We have no witnesses, only the writer's word; and who speaks? what does he say? The whole thing is downright nonsense. 9; 15: "As it were the appearance of fire." A very easy miracle this, for Moses. The thing might be done a hundred ways: the cloud might be steam, and the "appearance of fire" a reflection from the real fire inside, no one being allowed to see this same inside except the initiated, and this view of the question, human contrivance, is confirmed by v. 17. 10; 9: Here is an absurdity, God requiring to be called by a trumpet before he can remember. V. 29 to 32: Here the Lord is thrown overboard and a human pilot taken in; a rational way. If Moses found God sufficient, why does he take Hobab? V. 35 is prophane, and v. 36 not much better. 11; 10 to 15: Here is an impious remonstrance from man to God. V. 20: This is nonsense: how can it come out of their nostrils? V. 25: Absurd: how could spirit м 2

be took from Moses? If he had plenty of it he would not have required seventy men, besides the priests and heads of tribes, to support him; if he had not, he must have been poor indeed, after seventy people were supplied out of his small stock. This is copied by Christ, like many more things: see Luke 10; 1, although Matth. 10; 2, says only twelve. 12; 1: Here Moses has a second wife, and a black one. V. 2: Here are the brother and sister of Moses speaking with the Lord, yet (v. 8) only Moses is thus singled out. V. 8: Mouth to mouth and not darkly; yet Moses' tales are very dark. 13; 18: What was the use of this folly, if God was to enable them to slaughter the people and plunder them of their land and goods? All this, too, could have been asked of God, but no, a war is to commence; hence human foresight is to be used: God is not sufficient like the pilot in the wilderness, (9; 17.) V. 23: This looks very like thieving. V. 30, 31: One of these fellows must be a liar. 14; 12: This is not true: he did not smite them. V. 18: When was this said? V. 20: They are pardoned in word, not deed, for they are all but three to die before they enter this land, although it was promised to them with an oath, (v. 23.) God could foresee all they would do, in my opinion; but these books deprive God of this power, and make him "go down" before he can tell what is going on in Sodom, (Gen. 18; 21.) How, he can tell what is going on in Sodom, (Gen. 18; 21.) How, too, were the Jews to do other than what they did? Ten witnesses said they could not conquer the people, and two only that they could; and God, who speaks so plentifully, was asked nothing about the matter. 15; 38: Here is a pack of nonsense. V. 41: This braggadocia style is very common, (Ex. 13:9, 16: Deut. 16; 6: Psalm 80; 8: Ex. 23; 15: Deut. 5; 15: 6; 23, and dozens of other places.) 16; 1: In the original the word took is the first word, and is in the singular number. V. 10: Here was the mortal sin, seeking the priesthood, and it has been so in every age and religion. V. 38: Here soul is used more like we now understand it than before, for Moses has no reference to a future state, his punishments are all in this world. Soul and man are often the same in our translation: see in Cruden's Concordance, the two first references to soul, which, in my copy of these books, is "life;" his sixth reference, which is in my copy, "man;" his seventh reference, which is "heart;" his ninth, which is "one." V. 45: Here Moses controuls God's will, and puts it on one side without any speech with him upon the matter. 17; 8: This was a very easy trick, no one but the priests being allowed to come near this tabernacle. 20; 11: Easily managed this, by having spies among the priests. I know a spot in the island of St. Helena, where I could work this miracle to admiration; but how three millions of beings could be supplied from one spout in a rock is another affair. We have seen what can be done at a well twenty feet in diameter; but here we have one spout only. The thing is

utterly impossible. Moses reminds me here that I omitted the beasts in my calculation, but as we know nothing of their numbers it makes no great matter. V. 28: Most likely he was killed, being too restive. 21; 3: Here either Arad marched out of Canaan, or the Jews marched into it. The city or town of Arad is within the land of Canaan, and how they could destroy the cities of the Canaanites without being in their land, I leave to those who can believe all things. They were not to enter that land till Moses died, by 20; 12. V. 9: Here is an absurdity; for by v. 8 this brass serpent is to be fiery too, and brass is a compound metal which would not be likely to find its way into the hands of the Egyptians, from whom only the Israelites could have got it. V. 15: This book is lost, and from v. 14 to 34, gives totally different places to c. 35; also v. 16, Ben and a well is, in 20; 1, 11, Kadish; and a rock, (35; 14,) Rephidim. Ben means a well; Kadish, holy; and Rephidim a resting place. V. 24: Where are the Jews now, in Canaan or out of it? I say in it: see Deut. 20; 17: Ex. 3; 17: Ex. 23; 23: Josh. 3; 10: Gen. 15; 21. V. 24: The Lord's help, it appears, was necessary to enable this wholesale murder and robbery to be committed. We are not told it was required (v. 24) for Sihon's job, which was murder and robbery likewise: see Deut. 2; 34, 22; 7: Divination: here is pretty nonsense. V. 9: Here is an absurdity; God knows all things. V. 23: Here is nonsense, an ass seeing what a man cannot see. God works by the simplest means. This is a round-about absurdity: the ass has certainly the best of the argument. Once in about 6000 years an ass has spoke. There were many more times when they were required to speak. If the ass Christ rode into Jerusalem could have spoken and told the Jews he was the beast prophesied many years before, and that his rider was the son of God, all who heard him would have believed. V. 29: Balaam expresses no surprise at the ass speaking, but takes it all cool enough. This is a most absurd story. 23; 19: Gen. 6; 6, 7: Ex. 32; 34: Gen. 6; 13. In the two former he repents, and in the latter he says he will destroy the earth and does not do it, so that these vile books make him to both lie and repent. V. 23: He had seen both and punished them for both. V. 23: Enchantments and divinations. 24; 1: Here is an enchanter made a prophet: see v. 2. V. 17: Some people pretend this is a prophecy of Christ, although its meaning is as plain as a pike staff. There is no end to absurdities about prophecies: Keith makes the battle of the Nile the fulfilment of a prophecy. 25; 2: They must have been utter madmen to do this, if they believed in the truth of any one miracle, and the only inference is, that they did not believe a single one; they felt they were humbugged, they did not know how. V. 4: Here is a vile cruelty, and (v. 5) Moses, instead of doing as he was told, and hanging the heads of the people, sets these very heads to kill others. 26; 64: Not a

man left: here is a gross contradiction, for Joshua, Caleb, Eleazer, and Phinehas went into the promised land. Pretty inspiration this. See v. 65, which mentions Caleb and Joshua; and Josh. 14; 1: 22; 13. 31; 8: Here is Balaam murdered, although he did entirely as God ordered him: see 22; 5, &c. V. 18: By allowing these to be kept, the whoring, which was the grand cause of complaint, would be renewed. V. 16: This council is not related in c. 22, &c., nor is the "matter of Peor" explained. The preceding verses in this chapter are brutal in the extreme. 32; 19: Here is rank rebellion, but too well organised to be put down, and Moses has to submit. 33; 4: We are not told what these judgments were. V. 17: These places, on Milman's map, are one degree nearly apart, say sixty-eight miles, a tolerable day's march for three million people; and see 21; 14 to 33, totally different places: see also Deut. 1; 2, eleven days to Kadish from Hor, about half as far again as these places. 34; 3, defines the promised land, which was never possessed: Tyre and Sidon were not taken. 35; 11: Life for life (Ex. 21; 23) is the law, without any distinction: see also v. 30, 33. V. 27: This is nonsense; he is no more guilty when out, than in the city. This is not according to justice, either human or divine.

Deuteronomy—This book seems apocryphal, perhaps an incomplete copy of the former three found by Ezra, and put in because he did not like to lose it. It leaves out a deal of the law as given in the previous three, and brings in several new things. 3; 14: "Unto this day:" this shews the book was written long after the event, and therefore not by Moses. V. 24: There is but one God; and what was Moses about here, to talk of others? 4; 3: Baal Peor is never explained. V. 12: This makes God deliver these laws himself, and the rest through Moses: see Ex. 20 for the detailed account. They see nothing (v. 12) except fire, (v. 33.) V. 40: For ever: not true. V. 44: Here and elsewhere the third person used shews Moses not to be the writer. 5; 4: This is nonsense; they only saw fire, (4; 33.) V. 5: Nonsense again; they were forbid to come near the mount under a penalty of death, or even to touch it, (Ex. 19; 11, 12, 13:) and the coming down in sight, dwindles away into the sight being only fire. Ex. c. 20 leaves it to be inferred that God spoke; but here (v. 5) Moses comes in between. The Jews were regularly humbugged, that is the plain fact. V.6: Compare these words with 20; 2: they are not the same; so v. 7 here, and v. 3 of Exod., God could not say no and none. In like manner compare them throughout, and they seldom agree. Here is inspiration at fault with a vengeance. Look at v. 15; a complete interpolation on Exodus. V. 9: This is unjust, and cannot therefore be from God. V. 16: When did God command this? nowhere in the whole preceding books. V. 18, 19, 20, 21, all differ from Exod.; his field put in. V. 23, &c. to the end: Compare

with Exod. 20; 19, to the end. Where is v. 23 to the end of Ex. in Deuteronomy? Not at all. The whole thing is absurd. God speaks, an inspired man writes (was it in short hand?) and yet we have accounts, which ought to be verbatim, differing almost in every sentence. Can anything be more ridiculous? 6; 8: This command is not in Exodus; so much for inspiration; nor is v. 9. V. 10, 11: These promises are not to be found: see Gen. c. 12. V. 14: What other gods? there is but one. V. 16: Here the miraculous water is forgot: see Ezod. 17; 6, 7. 7; 14: Not true. V. 15: Not true; Jews were sick as well as all other people. V. 20: Not true; they were not destroyed even in David's time. Tyre and Sidon never were taken at all by the Jews. 8; 4: This is not true; clothes could not be forty years without wearing out, the thing is absurd. V. 5: Here is God compared to man! V. 9: Not true; they had famine several times: see Ruth 1; 1: 2 Sam. 21; 1; and many more places; and brass is not dug from hills, but made by man. V. 18: "This day;" evidently written after they occupied their land. V. 19, 20: Not true; the Jews have not perished. 9; 1: Here is nonsense, fenced up to heaven. V. 8: Yet we are told all the rebels are dead. 10; 16: This is the first piece of real religion yet given out. V. 18: This is more than Christ does, who sends his apostles only to the Jews: (Matth. 10; 5.) 12; 1: Not true; they do not possess it now. 13; 16: This was disobeyed entirely, except at Jericho. 14; 13: This glede is not in Leviticus, c. 11, and several insects put in there are not here, viz. the grasshopper, locust, bald locust, and beetle; and here we have "every creeping thing that flieth" denounced, but in Lev. "all other flying creeping things which have four feet." 15; 6: Not true; other nations have ruled over the Jews. V. 16: Not true; many of them returned to Egypt, Jeremiah's company for one. 17; 17: Kings not to multiply wives; yet David and Solomon had many. 18; 8: What is a Levite's patrimony? V. 10, 11: Here is a pack of nonsense about witches. V. 17: This is not in Exod. c. 20, nor in Deut. 5; 28: it is a complete interpolation. V. 18: Here the prophet is not named, but (Num. 27; 18,) Joshua is the man. 19; 14: This is not given before. 20; 3, 5, 6, 7, 8: Not given before. V. 19: This was not ordered before. 21; 13: Here is no marriage ceremony. V. 15: This was not ordered before. V. 17: This was broken by Jacob, (Gen. 48; 19.) V. 18, 23: These things were not ordered before. 23; 8: This is grossly unjust to, at any rate, all but the first generation; so are the first three verses: and v. 3, see Neh. 13; 1, where it is said, for ever. V. 10: This sin is not defined. V. 15: This is unjust. V. 18: A dog is man's best friend. How can God be supposed to make things, and then for them to be an abomination to him? V. 20: This is unjust, for all men are brothers according to these books, all descending from one stock. V. 24, 25: These would be

considered robberies now. 24; 2: This is not allowed in Lev. nor is 21; 7, in Deuteronomy. V. 4: This is not ordered before. V. 13: This renders pledging useless. 25; 3: Here no reference is made to the violence of the stripes. 27; 3: This was never done. C. 28: All this chapter tends to shew that punishments are only in this world. V. 24: This is nonsense and was never done; they are not destroyed yet, nor likely to be. V. 27: This was never done. V. 30: This is grossly unjust; for here a man and woman are made to sin, to punish the woman's husband for his sins. V. 32: This is grossly unjust. Here is God making them break his own laws. V. 41: This is very unjust. Why are the innocent children to suffer, in the face of 24; 16? V. 45: This is not true, they are not destroyed. V. 49: The earth is round and has no end. and this, instead of being inspiration, is gross ignorance. V. 53: Here is no distinction; the thing is absurd. All this is to happen if (v. 15) the Jews do not observe all God's commandments, whereas we see, (25; 9,) that breaking openly a very important command is only punished in a very slight manner. Nations do not all at once commit deadly sins; their individuals sin gradually and differently: yet here, great and small, innocent and guilty, are all punished alike. It is perfectly monstrous. Joshua disobeys two direct commands of God in the matter of Rahab, yet is not punished; Moses, a murderer, David, an adulterer and murderer, and Solomon, were favoured men, and David's attempted punishment we shall advert to in its place. 29; 5: This is absurd; to work out one miracle, there are at least eighteen million required here, and this only supposes each traveller, (taking the whole at six millions, as Carpenter does) to have only one article of clothing. We know by experience, that rocky countries like Edom, or sandy ones like the Desert, soon wear out either shoes or sandals. V. 12: What an insult is here given to God! Is not his word sufficient, and has impious man the audacity to ask him for his oath? V. 15: Here including the absent is absurd: how were they to know what was denounced, unless told at some other time, or a written memorandum given to each, which is impossible? V. 23: We were not told of these latter cities before: see Gen. 19: 24. V. 28: Here the expression "this day," places the date of this book beyond the Babylonish captivity. 30; 4: This, although a figurative expression, shews ignorance, for such a thing is impossible. V. 6: Circumcising the heart: if God does this, man is not responsible. V. 8: If this refers to the present dispersion of the Jews, Christianity cannot be true, for when they return they are to follow the law. V. 15: Here is life and death, but no future state. 31; 11: Here the law is to be read only every seventh year, so that children under seven years of age could know nothing about it, unless (27; 3,) they were to travel to the Jordan. And so with the whole people; they could never remember those long laws, nor could they

ever assemble all at Jerusalem every seventh year. There is a complete ignorant want of foresight here. A nation who in 230 years had increased from seventy to three millions, would, at anything like that impossible rate, soon fill the whole world, let alone one And how could one man, Moses, read to three millions, or the priests read in the Temple to the whole Jewish nation? Much more sensible is v. 28, where he calls the elders and officers. how could they recollect such numerous laws? 32; 17: Devils first mentioned, and shewn here as idols. V. 22: Hell first mentioned, and as if it was below this earth's surface. V. 41: This is absurd, and contradicts all which go before it. V. 51: The sin of Moses is not apparent: see Exod. 17; 7: Num. 20; 12. 33; 2: These saints were not mentioned at the time, and this chapter clearly not written by Moses. V. 5: Moses only called king this once. V. 6: "Unto this day:" clearly written long after the event. V. 10: No such prophet since, makes it long after Moses that this was written. The expressions "this day," (29; 28: 34; 6:) shew Moses never wrote it; and 29; 28, shews it to be after a captivity. Joshua 1; 1: Bishop Marsh has fallen into a rich mistake for a Margaret professor of divinity. How many sucking parsons have been sent out under this bit of truth, he proves, (part 7, p. 42): "We shall have twelve out of the thirteen books." Now just count them reader; there are five of the law and six others, so that all his arguments, nicely as they are dovetailed in, end in proving the exact reverse of what he intended, and he establishes that we have lost a Bible book. Now this is considered a standard work, and it shows how arguments to prove anything are got up. If he had thirty instead of thirteen, he would have as religiously proved it as he did his thirteen. The date of this book is 1823, so that for 20 years the faithful have been learnt divinity under this erroneous system. He says, (p. 69) in recapitulation it is proved, that the books of the Bible in Christ's time are "the same books which are now contained in our Hebrew Bibles," whereas, he has proved exactly the reverse. The Bibles Christ used were the Septuagint, or like it, or both him and his apostles must be most slovenly quoters indeed. In the meantime, here is a bishop upsetting the Bible; but what are we to think of lecturers on divinity at our great University who do not notice one error in the Bible, not even the man two years older than his father, and who do not notice that some of the Bible is cabbala, as I shall prove: this awfully inaccurate work is recommended in Carpenter's "Select Books on Sacred Literature"! (745.) V. 16, 17, 18: Unconnected. The people speak in v. 16, 17, but in v. 18 it seems to be God: see v. 6, 7. 2; 4: Here God's purposes are fulfilled by a lie. 3; 16: This must have been an embankment or coffer dam. 4; 7: Where are these stones now? so confidently pronounced to be placed for ever. V. 9: This verse shews Joshua did not write this book, for he would not have said

"this day," of a passing transaction: see also 5; 9: 8; 28, 30: 9; 27: 10; 27: 14; 14, and 34; 29, where he relates his death. V. 13: Here, the 603,550 fighting men (Num. 1; 46, and v. 3) are dwindled down to "about" 40,000. Here, too, a round number is given, yet 40,000 or so would have been much easier counted than 603,000. It is more probable the first number was 6,355. V. 23: "Before us": this is nonsense; they were all dead who passed the Red Sea, except Joshua, Caleb, Phinehas and Eleazer: see 5; 4. 5; 2: Here, the whole are circumcised, so that Moses must have (v. 5) totally neglected God's command 40 years, and all the people likewise. What becomes of the denunciations in Deut. c. 8, and elsewhere? yet, for picking up a few sticks, a man is barbarously murdered, (Num. 15; 36:) another, (Josh. 7; 25) for a slight offence, see v. 21: another, (2 Sam. 6; 7) for doing good. V. 11: This was robbery. V. 13 to end: Here is a matter without sense or meaning; why does Joshua worship, against the second commandment? Here is a miraculous agent coming to tell a man to pull his shoes off, and nothing else. 6; 20: This is both incredible and ridiculous; and if the people made no resistance, why were they barbarously murdered? 7; 7: After God speaking (1; 1) such promises, what a small stock of faith he had. V. 16: Here is a system by lot, and most likely many had kept plunder. As the lot fell on one, the priests must have been at the bottom of this cruel job, to reserve the plunder to themselves. 8; 2: Here is an unaccountable change for no reason. God is unchangeable: see 6; 18, &c. 10; 13: Where is this book of Jasher, and who would believe it if it could be found? The sun does not move, but the earth, and stopping that would annihilate all things on its surface. Why was this impossible miracle recorded, when (v. 11) God could kill as many as he pleased, as these horrible books tell us, with hailstones. The whole thing is an utter absurdity; and this miracle has been trumpeted forth to the world on the authority of a book not to be seen. V. 14: The Lord repeatedly hearkened to the voice of Moses: see Ex. 17; 4, 5: 33; 17: Num. 11; 18: 12; 13: 14; 20: 21; 7, and many other places. 11; 21: What are these Anakims. 13; 22: A soothsayer: he was a prophet speaking by God's order. 18; 9: Here writing seems known and pretty common. 24; 2: What flood is this? we heard nothing of this at the time: see Gen. 12; 4: but we see here, that Terah was an idolater, which was not stated in Genesis. V. 23: Why were these people not killed for having other gods, when men were punished with death for very small things? There is no consistency.

Judges 1; 16: Who are these? and what business have they among God's chosen people. V. 21, 26: "This day" shews the book to have been written long after the events, and we do not know by whom. 2; 7: This must have been written after the elders died, consequently this book was composed long after the

events related. V. 10: Generations come and go by degrees, and the one could have handed down to the other the wonders. It is impossible to conceive of such things having been done, and then for the Jews to have worshipped idols. V. 21 to 23 does away with God's foreknowledge. A temptation is here left which God would know they would fall into, yet he leaves it. 3; 8: What becomes of the ark and the law during these captivities: see 6; 5, a sweeping one. It is exceedingly improbable that a warlike nation like the Jews would submit to be governed by a woman. 5; 20: Gross ignorance: the stars have no courses, it is the earth that turns. 6; 8: This is absurd: the man is an historian, and relates only past events, unless we suppose they had no written history, which seems the case, from v. 13. V. 24: "Unto this day:" this book must have been written long after the events it relates to, and the use of this term proves the former books where it is used as written late too. V. 36: Here is an impious story, doubting God's word to the end. 7; 6: Here is ridiculous old wives' tales. 8; 7, 9: Here is threatened revenge because they would not submit to be plundered: and see v. 16, 17. V. 20: Was this son stoned to death, according to the law? V. 27: Here is Gideon, directly after conversing with God and working a miracle, setting up false worship. The thing is incredible. 9; 13: An absurdity for wine to cheer God. Carpenter says it should be gods. This will not do, they had but one: see v. 27. V. 23: How can God send an evil spirit? 11; 1: There is no mention of this son of Gilead in 8; 30, 31. Where is the inspiration? V. 11: Before the Lord! V. 29: The Spirit of the Lord! when he is going to slaughter and plunder a whole nation. 15; 5: This was cruelty to the foxes and robbery of the Philistines. The story is absurd. Where could he get 300 foxes? Where could he keep them while collecting them? How would he feed them? He had no house or possession in the land; and above all, what were the Philistines about while he was doing it? for admitting all the other improbabilities, it would take a long time to thus tie 300 foxes, who must all first be muzzled. The whole is a fine employment for a judge, (16; 31.) V. 6: Here is the judge telling a lie; they did not do to him as he to them. V. 18: This sinner and murderer calls himself God's servant, and (v. 19) God works a miracle for him, and an extraordinary one indeed. 16; 1: Not very creditable to V. 7: A lie; and the same in v. 11, 13; yet this is God's servant, as he says (15; 18: 16; 20.) The Lord had been with him and gone, although Sampson did not shave his head, and was not directly guilty of breaking his vow. V. 27: This is quite as improbable as the rest. What form of house could it be, that two middle pillars were its supports, and that could hold 3000 persons on its roof, in a position to see Sampson when between these pillars? and what is the moral of such a story? I can find none.

All the murders committed begin about a bet, which he lost through his own fault. 18; 17: Theft: see also v. 20. V. 30: This proves the book to be written after this captivity. 19; 1, 2, 3: Sad morality this throughout the chapter, and as such a horrid offer, it is hoped for the human race, never happened but once in the world, as is in v. 24, let us conclude it is the story of Sodom told again, (see Gen. 19; 8,) for if it happened twice, why was not brimstone rained upon Gibeah? 20; 18: Here is God ordaining civil war, when he could have struck the guilty men dead, as he is said to have done before. 21; 21: Here is a truly infamous Sabine rape. V. 25: From 17; 1, to the end, this book is strangely interrupted and inconsistent, and must at least have been written after the next captivity of the Jews beyond Solomon's time: see 18; 30. It is throughout a record of horrible crimes, mostly said to be committed by God's help or command.

Ruth.—This, like that of Joseph, (ex the cup,) is a most beautiful and affecting story as can be found any where. 1; 1: Written evidently long after the events it relates, and by whom we know not. V. 15: Not very consistent: here is a Jewish woman sending her daughter to commit idolatry. 4; 17: Here we trace the descent of Christ. Matth. 1; 5 marries Salmon against the command of God, (Deut. 7; 3.) She was not killed, against the command of God, (Deut. 7; 2.) Ruth, a Moabite, could not have her descendants enter the congregation till after the tenth generation, (Deut. 23; 3) and never, by Neh. 13; 3: yet David, the third in descent, is made king by God's command; and Solomon, the fourth in descent, not only does as David did, enter the congregation, but by God's order, (1 Chron. 22; 10) builds him a magnificent temple.

1 Samuel 1; 6: What adversary is this? ("Satan" in the original.) 2;8: Here is gross ignorance, not inspiration. The world set on pillars was a common notion when men knew no better; so in v. 10, the ends of the earth. V. 14, 15, 16, 36: Here is a specimen of the priesthood; and in v. 22, we have an example of the virtue of the worshippers, similar to what has been said to go on at the camp meetings in America; yet these books, said to be inspired and from God, relate no punishments for such crimes during a long time, although committed at the door of the tabernacle; while a man, for picking up a few sticks on a Sunday, (Num. 15; 36,) is killed by God's command; and another (Josh. 7; 25) is butchered, and his whole innocent family, for a very slight offence; and a third, (2 Sam. 6; 7,) for actually doing good, preventing the ark being upset, is killed, we are told, by God himself. V. 35: Here the expression "for ever" is, in the first place, nonsense, and in the second, untrue; for if taken to signify a line of priests, (which I do not allow,) it has long ceased. 3; 1: No open vision: when did this cease? We are not told, but (v. 21) it appears to return. V. 3: What is the meaning of the lamp of God going

out? V. 14: An irreverential expression often used of God, swearing. Surely his simple speaking was enough. 4; 11: Here the charm breaks, and this ark, almost worshipped in the reign of terror under Moses, and for touching which a man was said to be killed by God, (2 Sam. 6; 7,) when approachable by any parties out of the influence of superstition, is laid hold of like all other property, and even (5; 3) put in the house of an idol, who, very suspiciously, only falls down in the night time, when no one is present. 5; 5: Here is the often-found proof that the books were written long after the events. 6; 5: Here is an absurd story that God was to be propitiated by images of mice, when he had commanded no images to be made, and it is hoped he would not hurt their gods too, when the whole of his laws go against them. It is folly to argue on such things. V. 11: Why were not these and the men who took the ark in the battle struck dead, as the man in 2 Sam. 6, 7? V. 19: Here, when within the reigns of superstition, are men killed, as we are told, by God, for merely looking into the ark, and out of a small village, 50,070 men are killed. It is perfectly absurd. The Arabic and Syriac Bibles say 5,070; and Josephus, 70. So much for inspiration. 7; 1: Why were not these men killed as well as the one 2 Sam. 6; 7? Both touched the ark, and both touched it with good intentions. V. 13: Came no more into the coast of Israel. Not true: see 17; 1. 8; 3: This example has been well followed in most countries. V. 11 and following: Kings are at a great discount here. It is most probable Samuel did not like to part with his power, and he would naturally say something like what is written; but the acts of the kings occasion no outcries relative to such conduct. 9; 9: Here is another proof that this book was written long after the events it relates, for the term seer having become obsolete, the writer has to explain its meaning. V. 15: Here is an outrageous expression, "in his ear;" whereas in the next verse we are told just as in other places, that the Lord spoke to him. V. 19: This is nonsense: all that was in his heart was to find his father's asses, and Samuel tells him nothing past, only of the future, except that the asses are found. 10;5: Prophesying with a pipe and harp, &c. This shews clearly we do not know the meaning of the word, which here is certainly poet, not prophet; and Archbishop Lawrence, in his translation of the book of Enoch, admits that sense: so do others. 10; 10: Samuel is cunning: he finds the Israelites will have a king, and then he resorts to saying God points out the man, and he gets hold of him and tells him that through God he will tell him what to do, so that he loses but little power after all. V. 12: Who is their father? What is the meaning of this? It has no connection with anything before or behind it. V. 20: There must have been juggling in this taking, I presume, by lot; and by v. 23, Saul is apparently chosen because he was tall. V. 25: We

have not got this book. V. 26: Why were some hearts touched and not all? This is not justice: but God is just. 11;8: Exactly 300,000 and 30,000; this is next to impossible, and I cannot allow that inspired writers use round numbers. They ought to be able to tell the numbers without counting them, which is so often done. Samuel or Saul had only to ask God for the numbers. 12; 18: A common event in summer; and an old man like Samuel, with leisure time on his hands, would be likely to learn how to foresee changes in the weather. 13; 2: This is probably the first standing army. V. 5: 30,000 chariots, exactly 30,000; this is next to impossible, and the number is absurd. V. 8: Samuel, the prophet and priest and holy man, here breaks his promise. V. 13; 14: Here the jealousy of the priest is manifested in an extreme light; if the king will not do as he wishes he shall be dethroned. 14; 15: This is an absurd story about the earth quaking because a few men were killed; and the idea of a whole army trembling at two men, and completely defeated (v. 5) with 30,000 chariots, 6000 cavalry, and foot as the sand on the sea shore! V. 18: At that time: this must be written long after the occurrence. V. 27: How does eating honey enlighten the eyes? V. 29: This disobedient son ought to have been stoned by the law of Moses. V. 31: What did they smite them with? they had no swords or spears, (13; 22.) V. 32: Here is an immense violation of the law, and no punishment follows it. V. 37: God not answering in a great national matter, because one man had eat honey quite innocently. 15; 2: Here is latent revenge harboured for years. V. 4: Again round numbers, like men; not exact figures, like inspiration; and why is Judah particularised? V. 9: Here Saul acted far wiser than Samuel. V. 29: Among all the cases of God being said not to repent, this is most contradictory, for it is said in a matter arising from his repenting: see v. 11 and 35. Here in one single chapter, in which it is said he does not repent, he repents twice, at least it is twice told. V. 30: Samuel has the king in good order. 16; 2: Here is Samuel told to tell a lie by God, which lie (v. 5) he duly tells, and no sacrifice being made, completes it. V. 14: What is an evil spirit from God? 17; 4: This celebrated character was 10 feet 9½ in. high; not impossible, but who measured him? V. 5: This coat of mail would weigh about 277 troy lbs. V. 7: Do shekels of iron and brass differ? (v. 4) if not, the spear head weighed 334lbs. V. 12: Days of Saul; this is written long after those days. V. 26: Armies of the living God! Truly impious. V. 45: David taking God's part, who could surely take care of himself. V. 50: What sort of a helmet (v. 5) could it be not to protect the forehead? The fact is that David prudently went unarmed, knowing that a heavily armed man could never catch him; and he therefore had only to keep out of reach of his spear, and he might try his luck, slinging stones at

him every day. If the occurrence happened, Goliah must have had an exceeding bad helmet. David, therefore, had every chance, and Goliah none. It was more like assassination than fighting. 18; 7: These women sung lies; David only slew one man, not tens of thousands, and for this the grateful Saul sought afterwards to kill him, (v. 11: 19; 10: 11; 15.) How could David help what the women sung? V. 10: Here is an absurdity; an "evil spirit from God," and a man prophesying. V. 12: The only reason of this was that Saul did not murder Agag: see c. 15. V. 17, 21: Here is treachery and attempted murder. 19; 1, 2: Was this rebellious son stoned, according to the law of Moses? (Deut. 21; 21:) and if not, why not? Sometimes God's laws, as they are called, are strangely violated, and go for just nothing at all, and at others they are kept to the letter, as in the man who picked up a few sticks on a Sunday, (Num. 15; 36) and the man who prevented the ark from falling, (2 Sam. 6; 6.) V. 14: Michal a liar: see also v. 17. V. 20 to end: Ridiculous: here are men going to commit murder, and yet the Spirit of God comes over them, and they prophesy. 20; 6: Here is a lying plot. V. 19: What business is this? There is no sense or use in this arrow affair, for Jonathan, when (v. 42) the lad is gone, goes and speaks to David, and could have done just the same without the lad and the arrows. V. 28: Jonathan lies, and, by Deut. 21; 21, ought to have been stoned several times. V. 30: "Mother's nakedness" is not very understandable. V. 40: Artillery is a bad translation. 21; 2: David lying foully. V. 4: From women: what is the meaning of this? 22; 2: This is very like being captain of a band of robbers. V. 13: There is nothing of this in c. 21, and the priest denies it v. 15. 23; 2: God conversing with David, and again in v. 11. 25; 18: This is thieving; in fact, a regular border foray. V. 22: This oath is broken in v. 34. V. 29: Abigail turns prophetess. V. 43: This is David's third wife: see v. 42, and 18; 27. 26; 12: What is a sleep from the Lord? 28; 3: Here begins a pretty witchcraft story to v. 20, enough to settle the whole book. V. 6: Here were three ways, it appears, of God's answering; dreams, urim and prophecy. V. 15: This is a conversational ghost, at all events. 30; 2: The Amalekites were here more merciful than the Jews: see v. 17. V. 25: "Unto this day;" this must have been written long after David's time. 31; 7: It does not appear that the Philistines murdered the women and children, like the Jews did, by the command of God, as this horrible book tells us.

2 Samuel 1; 23: This is nonsense; Saul was long trying to murder David, and even his own son, (1 Sam. 18; 11: 20; 33.) 2; 1: Here is this vile David talking with God: see his character, Section 50. 3; 3, 4, 5: Here are four more wives for David, making seven: see Note to 1 Sam. 25; 43. 3; 7: Here is a row about a whore; and it ends in making David King of Israel as well

as Judah; but the Lord's name must be insulted as usual: see v. 18. V. 13: David has six wives living with him, yet demands his seventh back again from the man Saul had given her to, who appears (v. 16) to have tenderly loved her. V. 15 her husband is called Phaltiel; but 1 Sam. 25; 44, he is called Phalti. V. 22: Here is robbery, if nothing worse was done. 4; 3: Unto this day: this was written long after David's time. It is ridiculous to call this the book of Samuel, when he was long before dead. 5; 6, 7, 8: This story, Carpenter admits to be "absolutely unintelligible." and he does not make it more so, except by pure guess work: see 1 Chron. 11; 4, 5, 6, which at least can be understood. V. 10: After all the vile sins of David, we here are told God is with him. If this is not profaneness, I do not know the meaning of the word. V. 13: Here more wives are taken, and also concubines, or whores. 6; 14: David dancing before the Lord; well his wife might laugh at him. 7; 5: Here is the absurdity of making God want a house, and talking about his walking in a tent (v. 6) and in a tabernacle. V. 10: This is not true: they were often afflicted again by the same people. V. 14: Here the Mosaic law is upset: sinners by that law were to die. God does not change. V. 16: Not true. 11; 27: After getting her husband murdered, David here takes Bathsheba for a wife. The whole story is truly infamous; and if Bathsheba was of her husband's country, a positive breach of Deut. 7; 3, which (v. 2) is at all events broke as to the husband. 12; 10: Here is an untrue thing: the sword did depart from the house. V. 31: The other wars are forgot here: see 1 Chron. 20; 4 to end. 13; 13: In this filthy chapter we see what the manners of the times were, when brothers could have sisters for wives merely by asking for them. 14; 2: Conjuration again. V. 20: The infamous David compared by this witch (v. 2) to an angel of God: so also 19; 27. V. 30: Absalom committing arson. 15; 27: Another conjurer, and from this verse to the end; and again in c. 17 is a fine record of treachery, lying and villainy. 17; 13: It must have been a curious city to have been capable of being drawn into a river by ropes. V. 18, 19: This is not true: they would have died for want of air. They would have to be lowered down at twice, unless the rope was needlessly strong for drawing water: then the rope must be got up and the covering made. Here they are during all the search after them and until their pursuers had left a sufficient time. V. 20: Lying seems to go for little. V. 23: A very small cause to make a man hang himself, who became thereby cursed of God by the Jewish law, (Deut. 21; 23,) and by Luke 23; 39: Acts 5; 30: 10; 39. The term hanging included crucifixion. 18; 18: "Unto this day:" written long after the event. 20; 16: Another conjurer. 21; 16: Who are these sons of giants? see also v. 18, 19, 20. 22; 4: In this and many other places God is called "Lord:" so is the infamous David,

(2 Sam. 13; 32.) 9; 13: "Coals were kindled:" this is so far beyond the decent bounds of figurative language, as to become ridiculous. So are v. 10, 11, 12. V. 33: If God does this, David is not accountable; but of his perfection, see the list of his crimes in Section 50. 23; 2, 3: If God ever spoke to him, he spoke with an anointed villain. 24; 11: David's seer; what to prophesy on

his side, I presume.

1 Kings.—These books are assigned to Ezra, Jeremiah, or Isaiah. They must have been written after the Babylon captivity, (as Horne remarks) by 2 K. 25; 22. Also the months are called Zif and Bul, which was not done till after that time. Yet 1 K. 8; 8, the ark is in the Temple "unto this day," and 12; 19, the kingdom is still existing. 1; 40: A falsehood. To call these kind of lies figurative language, is an insult to reason. 2; 6: Here is this monster. this ruffianly murderer, not content with a life spent in slaughter, telling his son to commit an act of brutal revenge after his death: yet this wretch, covered with murder, adultery, whoredom, robbery, perjury, lying, rebellion, and nearly every crime under heaven, is called (1 Sam. 13; 14) a man after God's own heart !!! See the proof of these crimes in Sec. 50. V. 9: Here is another infamous recommendation of the same sort, and against his oath: see 2 Sam. 19; 23. V. 25: Here is a fit beginning for this unrighteous son of a vile father, murdering his own brother, against his promise to him, (see 1; 52) and his promise to his mother, (2; 20.) V. 27: See 1 Sam. 2; 30. 3; 5: Here we have dreaming again: see v. 15. What has this stuff to do with inspiration? See 2 Chron. 1; 7, where it is not said to be a dream at all. 6; 2: A cubit being 21,888 inches, this house was 1093 feet long, 363 feet wide, and  $54\frac{2}{3}$  feet high, not near the size of many dissenting chapels, and this decreased by the chambers, (v. 6) and the holy place, (v. 16) so that the open space was very small. A cubit is in feet, 1,824. V. 3: The porch is 361 feet long, and 18 feet wide. 7; 1: Solomon took more care of himself than he did of God. He took thirteen years to build his own house, and only seven to build the Temple: see 6; 38. His house was larger, too, (7; 2: and 6; 2.) V. 6: Chaldee:—"They poured out their hearts in repentance before the Lord." V. 23: This sea was 18½ feet in diameter, and (9) 12 feet high. See its contents in Section 51. Ancients and moderns, of all calibres, have disputed about the ratio of the diameter of a circle to its circumference. Some have thought they have found it; others have proved it can never be found. It has been approximated to in 128 figures, which are far more than can be useful. Now all this labour might have been avoided, if people would but believe the Bible, which tells us it is precisely 3 to 1. It is true, this is not the case, but it is the word of God; why is it not believed, although it is false? What perverse people the Christians are, to refuse this inspired passage. V. 48: What became of

those made by Moses? see 8; 4: and 5; 1. 8; 8: "Unto this day:" this was written long after the transaction. V. 9: Where was the book of the law and all the other books? The same fact is in 2 Chron. 5; 10. V. 16: Here is a part omitted: see 2 Chron. 6; 5, 6. V. 18, 19, are not the same as 2 Chron. 6; 8, 9, and so on to v. 53. V. 58: If God does this, or not, as he pleases, man is not responsible. 9; 13: "Unto this day:" written long after the occurrence. V. 21: This is slavery. 11; 11 to 13: This is gross injustice. V. 36: Here are only eleven tribes. 12; 15: Here is the king made to do wrong by God, and then punished for it. V. 19: "Unto this day:" this part of the book was written before the dispersion of the ten tribes. V. 28: The man must have been a madman. 14; 12: She should have kept outside. 15; 12: How were these taken away? were they killed? 17; 16: Christ's miracle of the loaves and fishes was an imitation of this. V. 22: This miracle was imitated by Christ in the case of Lazarus. 18; 4: If prophets swarmed at this rate, and prophesied no better for their country than those we see in this book, it was high time something should be done with them. These hundred have not come down to our time. V. 19: Here are 850 other prophets; a perfect shoal of them. V. 33, 34: This wasteful expenditure of twelve barrels full of water is very probable, when it was so scarce (v. 5) that the King is sending out in all directions for enough to save his cattle. 19;3: Where is the power of God when his prophet has to run for his life from a woman? This is generally the case with them all; they are killed as easy as any other men. In 17; 3, this same man has to hide himself from Ahab. V. 8: Another ridiculous forty-days' fast. V. 11: The Lord passed by: this is generally said of any tremendous storm. V. 18: Here are 7,000 (exactly) who are not sinners; what difference was made between them and those who were so? for Ahab, (16; 33) who is worse than all who were before him, is miraculously assisted by God, (20; 13: 22; 28.) 20; 34: Ahab, wicked as he is said to be, is at least humane and merciful in this instance. V. 35: Who are these sons of the prophets? Prophets appear to have existed in perfect droves. V. 38: How could ashes on a man's face disguise him? 21; 21: Abominably unjust: what had other people to do with Ahab's sins? 22; 6: Here are 400 prophets all joining in one huge lie. To call these fellows prophets, makes the thing ridiculous; and Micah, a prophet of the Lord, as he is called, (v. 7, 8) joins in the lie (v. 15) in the name of God. V. 19: Here is a lying rascal called a prophet, declaring he saw God in heaven. 25; 44: The Chaldee paraphrase says Phaltiel slept with his sword between himself and Michal.

2 Kings 2; 1: Here is a man taken up into heaven by a whirlwind, an exceeding likely thing, truly. In the apocryphal New Testament, Nicodemus makes two men, who return from hell to

earth, state that there were only three people in heaven before Christ sent every body out of hell: these consisted of Enoch, Elijah, and the thief crucified on Christ's right hand !!! V. 8: Another miracle: had the Jews no boats? V. 11: We have only Elisha's word for this. Why did not Elisha go up publicly? He then would have done some good to the witnesses. V. 12: This is not a likely speech. How could (v. 11) a chariot and horses of fire be called a chariot of Israel? V. 14: Another likely miracle. V. 21: Another: a likely thing to cure waters with salt. 3; 15: Here is an absurdity, the minstrel bringing the hand of the Lord on a prophet. What should we think of a man in the present day, who pretended to prophesy, but who must first have a fiddle? V. 16: Is this intended for a miracle? I know not; but it is the only natural way, when water is wanted, to dig for it. 4; 3: Here is an absurd story. These prophets were generally beggars, roaming about and getting fed by those who could. Would God work such a miracle as this, when a little money would have settled the matter? V. 16: Here the prophet is not much trusted to, for he is called a liar. V. 27: The prophet is here at fault, he knows nothing about the matter; perhaps because he had no fiddler with him. V. 30: Sometimes faith does wonders, especially with Christ's miracles. Here there is not an atom of faith. Elisha sends his staff to cure the child, but the mother does not hoist in this way of juggling: her son, and self, and the event shew she was right. The staff is laid on the sleeping child, and, as Gehazi, says, it " is not awaked." V. 34: It is plain, from this process, the child was not dead, but in a trance. V. 35: Here the child sneezes exactly seven times. Three, seven and nine are great numbers with most conjurers. V. 39: I suppose this too is a miracle. All such are of one class: waters are bad and things are put in to neutralise them, as Elisha did, (2; 21,) or they are whipped to extricate the foul gas, as was most probably done by Moses, (Ex. 15; 25:) so in this case a noxious herb is neutralised by adding another thing, for he could have concealed anything in the meal, or the meal might have possessed in itself the property. V. 44: Here is a pretended miraculous feeding, which gave rise, most likely, to its imitation by Christ twice. 5; 27: This is heavy punishment for a lie, and most horribly unjust to his family for ever: begin at v. 1. 6; 6: There is always some strange act accompanies these pretended miracles. Why is a stick cut down? What was the depth of the river to the water and to the bottom? and who tells us the story? A stick poked tightly into the hole in the axe head would soon bring it to swim. Which is the easiest to believe, that natural means like this was used, or that God would subvert the order of nature to recover a thing only worth a few pence? V. 17: Remarkably likely: begin at v. 8, and at v. 19 we have this prophet, as he is called, telling a downright lie. V. 22: Here, for once,

is there a little common humanity, but no consistency. Saul was doomed to all kinds of ill for his humanity to Agag. Moses had the women and boys killed which were saved of the Moabites, (Num. 31; 17,) and wholesale murder is so much the order of the day, that common humanity is quite surprising. V. 25: The ass is an unclean animal, (Deut. 14; 6,) and what was the dove's dung for? 7; 6, 7: Exceedingly probable; and who tells us this tale? V. 13: This verse is neither rhyme nor reason. 8; 10: Here is a cunning prophecy, answering either way. V. 14: Who tells this lie. Hazael or Elisha? see v. 10. 9; 7: This was more than he was told to say: see v. 3, and so are the next two verses. V. 22: Witchcraft. 10; 19: Jehu, to do God service, tells a lie. V.27: "Unto this day:" written long after the event. 11; 4, 5: Here the money is all sacked by the priests, under a pretence of repairing the Temple, which they never did: see v. 6, 7, 8. How many years this went on, we are not told. V. 21: Here is Herod outheroded, a dead corpse working a miracle! 14; 7: Unto this day. V. 25: This proves the book to have been written after Jonah, who, Carpenter (p. 159) places between 856 and 784 before Christ, Nineveh being taken 820 (p. 357); hence he must have been prior to 820, or he could not prophesy about it. 15; 5: Why is this done to a man who (v. 3) acts right? 16; 6: Unto this day. 8; 10, &c.: Here is a fellow ransacking the Temple of its riches, removing the altar, making another after a strange idolatrous fashion, taking down the brazen sea, and enquiring by the brass altar, or, in other words, committing idolatry; yet he dies quietly in his bed: see also 2 Chron. 28; 23, &c. V. 13: Here are prophets and seers mentioned together. 17;6: Israel, the ten tribes, or by v. 18, eleven, carried away to Assyria, V. 17: Divinations and enchantments, and this absurd talk from inspired writers. V. 23: Unto this day. V. 25: God sending lions to kill people for ignorance. V. 34: This places the writing of the book very long after the dispersion of the tribes: see also v. 41. 18; 2: Abi: see 2 Chron. 29; 1, Abijah. V. 4: The brass serpent of Moses worshipped. V. 13: Where was the Lord's arm here, when (v. 3) the king did all that was right, and (v. 5) none before or after him were like him? Yet (v. 15, 16) he sacks the Temple. 20; 11: This gross falsehood is the second instance of the motion of the earth being taken as the motion of the sun. The dial could easy enough be turned, or the style be juggled in some way, but to reverse the motion of the earth would have destroyed every living creature on it, particularly in America and Africa. The idea of such a thing ought to be perfectly scouted. V. 17: What is the sense of this utterly unmeaning passage? Hezekiah politely shews his house and treasure to ambassadors from Babylon, who (v. 12) come, in the eastern manner, with a present, to enquire after his health; and for so doing, Isaiah tells him that all his treasures shall

be taken from him and carried to Babylon, and (v. 18) his innocent children made eunuchs in the same place. Could not this prophet foresee also that nearly the entire nation would be carried as slaves to the same place? V. 19: There is not much amor patria about old Hezekiah, who says here it is all right, so long as things last out comfortably in my time. 21; 6: Enchantments, familiar spirits and wizards. This is the word of God, as we are told. V. 7: A graven image of a grove, and this (23; 6) is stamped to powder. V. 9: Quite true: This has always been my opinion, that the Jews were far worse than the nations they butchered and robbed of their country; yet we have no evidence of any defined system of religion before the laws of Moses. Adam and Eve were turned out of paradise and left to go their own road, so far as we are told; and in Gen. c. 12, which is the beginning of the Jewish religion, the country is promised Abraham, without a single thing being required in return, (v. 1, 2, 3.) If the Jews believed in the truth of the miracles recorded as shewn them, they must have been worse than mad to become the idolaters they did; but in fact most of these pretended miracles were done in a corner, like that of the head of the axe being made to swim in the river Jordan, (2 K. 6; 6,) where, for anything we can tell, no one was present but the miracle worker and one man, and he an interested party, being one of the "sons of the prophets," (v. 1.) This affair is quaintly enough put down in the heading to this chapter, "Elisha causeth iron to swim," and millions of human beings have sucked this in for hundreds of years: see my note on the verse. Most conjurers have a wand, and Elisha required a stick to work his miracle: a stick poked through the axe head would soon make it swim. V. 13: This is an outrageous comparison: Jerusalem was not turned upside down. V. 18: Here this vile murderer and idolater (see v. 9, 16, and 2 Chron. 33; 4, 5, 6, 7, 9,) dies quietly in his bed, while many other far better men are murdered. Where is God's justice, if these tales are true? and of what use was the Mosaic law? and in Chron. v. 11 we have an account of his being taken prisoner, which is forgot in Kings. 22; 8: This is a most remarkable verse coming in quite abruptly, and we have only Hilkiah's word for it. The Jews were hardly ever religious except when they were in worldly trouble: see 2 Chron. 15; 3, 4, and there are many passages to prove the same. In the one we are now on, the book of the law had been totally neglected and lost. The question then arises, did Hilkiah find the real book, or a forged one, put in the Temple by no one knows who? or did he forge one himself? for (v. 10) Shaphan only calls it a book. So little were the contents known, Moses only ordering it to be read once in seven years. (Deut. 31; 10,) that Josiah (v. 11, 13) is utterly astonished at them; and we see, too, that when the ark was brought up by David there was no book in that, (1 Kings 8; 9: 2 Chron. 5; 10.) V.

14: Prophets, seers, enchanters, witches, wizards, and the "sons of the prophets" are not supernatural agents sufficient, for here all the communication with God is through a prophetess, yet there were prophets enough: see 23; 2. 23; 30: Here is the good Josiah, their best king, (v. 25) killed by the idolaters, while such wretches as David, Solomon and Manasseh, die in their beds. The goodness of king and people seems to have been of no use, for (v. 26) they (another generation) were still to be punished for what had been

done in the preceding reign.

1 Chron. 9; 1: Where went the books when in Babylon? One book may have been manufactured by or for Hilkiah, for anything we can tell, and our present collection was most likely composed and mainly written by Ezra. 10; 1 to 12: A repetition of 1 Sam. last chapter, with variations as follows: -v. 6, 7, 8, 9. Verse 10 varies the most. V 14 is a rider on Samuel altogether: here God is made to slay Saul. 11; 1: This is similar to 2 Sam. 5; 1, and so on to the ninth verse. 12; 18: A spirit visits captains as well as prophets seemingly. V. 21: The words "of the rovers," here supplied would fit David's gang best, who were sheer marauders: see 1 Sam. c. 25, just before he and his gang of robbers, 600 in number, exactly, (1 Sam. 27; 2,) go to Ziklag, (v. 6.) 16; 12: Rather a curious piece of hyperbole, trees singing. C. 17: This chapter is similar to 2 Sam. 7. 21; 27: Here is an absurd story, an angel putting his sword into its sheath. 25; 1: What is the meaning of prophesying with harps, and (v. 2) prophesying to order, as a man would make a pair of shoes? and (v. 3) prophesying with harps again? V. 9: It must have been a miracle that all these people's sons and brethren should just make twelve each. 27; 2: These are almost all different names to those in 2 Sam. c. 23, 1 Kings c. 4, and 1 Chron. c. 11. 28; 11: These gifts are not mentioned in Samuel; a strange omission for an inspired writer: nor is the speech the same; see I K. 2; 2. By I K. 7; 51, some things given by David are brought into the Temple, but they are not used in building it, or its furniture, as these were appointed to be. V. 18: This chariot not mentioned in Kings. 29; 4, 7: Here we have 10,000 talents of gold, or 113,917 troy lbs., which at 4l. per oz. is 54,640,000l. besides the 10,000 drachms, which is 11,000l. more, and the silver amounts to 5,805,500l. the whole being upwards of 60 millions. Their robberies must have been very productive, to enable them to give away this. V.7, also, gives us 102,450 tons of brass, and 569,166 tons of iron, which latter is never said to be used, nor the silver. The whole thing is a gross absurdity. V. 21: This sacrifice is not mentioned in 1 Kings.

2 Chron. 5; 9: Unto this day. 6; 34: Praying towards Jerusalem. 8; 8: Unto this day. 9; 26: This is not in Kings. 10; 19: Unto this day. 11; 5 to 13: Not in Kings. V. 18, 20: Three wives and (21; 18) sixty whores. 16; 12: Physicians not to be used

by the sick: see Jas. 5; 14. 18; 5: Here are 400 prophets, in whom (v. 22) God has put a lying spirit. 20; 15: The battle God's. 21; 14: "Wives:" it is not said how many, but these fellows seem all alike in this respect, and to have a plurality. 23; 6: None but priests admitted into the Temple; a sure sign of humbug. was fair play, any one might see it. 24; 3: Here the priest gives the young king two wives. V. 20: Zechariah, the priest, stoned. 25; 4: Why is not this justice always adhered to, instead of making God kill thousands for the crimes of their king, so often done? see, for one case, 2 Chron. 21; 14. V. 5 to 16, with the exception of v. 11, not in 2 Kings c. 14. 26; 18: The cause of this miracle is not given in 2 Kings 15; 5, where the matter is treated as a common occurrence, and no miracle at all. 28; 27: This gross idolater and plunderer of the Temple (v. 2, 3, 4: 19; 22, 23: 21; 24) dies peaceably in his bed, while men for exceeding light offences are ruthlessly butchered, as is said, by God: see 1 Chron. 13; 9, 10: and even good Josiah (c. 35) is killed, because he would not take a heathen's words as God's commands. 29; 34: The priests worse sinners than the Levites. 31; 10: Here the priest honestly confesses he eats the offerings. 32; 25: Grossly unjust. Why were the people punished for the king's sins? 33; 6: Here is a pack of nonsense; times, enchantments, witchcraft, familiar spirits, and wizards. This is the word of God, as we are told. V. 9: Where is the justice of God here? The writers of these books declare God ordered them to destroy all the Canaanites for their sins, who had no miracles done before them by God, as is said to have been before the Jews; yet here are these same Jews worse than the Canaanites declared in this very place to have been destroyed by God. Why were not the Jews destroyed also, instead of only being punished by captivity, which fell on other generations too? see also 2 K. 21; 16, which is not in Chron.; and for the sins of the Canaanites, see Lev. 18; 27, &c. also 20; 23. V. 19: Seers. If these were Isaiah and Jeremiah, this book must have been written after those. 25; 3: Who took it out? V. 21: Here is Pharaoh receiving commands from God: see v. 22 also. V. 25: This book written after the Lamentations of Jeremiah. 36; 19: The Temple and city destroyed and the walls knocked down.

Nehemiah 6; 12, 14: Here are false prophets; who is to know the true? 8; 14: A proof that the book of the law had not been read many years, when they make a discovery like this: in fact, they could not understand it, for the language was then dead: see v. 8, where the priests have to explain it. V. 17: Here is a law of God broken from the time of Joshua to Ezra. What were the so called pious kings about? Yet during the time of this systematic disobedience the Jews say they received many marks of God's favour. 9; 13: Here the people read, not the priests: what was the use of this, when they could not understand the language? (8; 8) for the

law is as plain as words can make it: the language required explanation, as after their captivity it was a dead one; and how many books had they to read in? V. 10: Get thee a name!!! Can God have any name greater than the Creator of the Universe? 10; 32: "We:" this shews the time to be the then present. V. 34: Where is this in the law? 12; 10: This part of the book must have been written long after the time of Nehemiah; for Zerubabel and Jeshua returned from Babylon, (Ezra 2; 2) and we have here five generations after Jeshua named: see also v. 16, and Ezra 5; 1: yet (v. 31) we have "I," as the present time. 13; 6: Here, only a short time after their return, in fact, less than 6 years by Carpenter, (p. 361,) the Jews are profaning their temple again; and (v. 15) breaking the Sabbath, and (v. 23) marrying heathen wives; notwithstanding (10; 29) they must either have been mad, or never could have believed their religion.

Esther 1; 1: This is supposed to be Darius Hystaspes, A. M. 3483. 2; 3: These are Persian Chronicles: see 10; 2. 3; 2:

Mordecai was a goose.

Job. 1; 6: This is a very ridiculous story. Here are sons of God, we know not who, and their adversary, who appears to do what he likes. Satan provokes God to commit a most unjust action, by giving him power over all but Job's body, which, however, he torments with boils, after the same absurd scene is repeated, (2; 1.) This book beats all the rest for folly and impiety, at its beginning. What is the plain English of it? Satan refuses to believe God, who is obliged to prove he tells the truth by committing gross injustice on a good man, and slaughtering his innocent servants and children. V. 9: Where is the justice of God, when this woman is allowed to live? yet a man for preventing the ark from falling down is struck dead, (1 Chron. 13; 10.) 3; 3: This is a very foolish curse, and also a ridiculous one, because such a thing is impossible. This whole chapter is great nonsense: see v. 21. A man can always die when he chooses. It is anything but a specimen of patience, being full of complainings. V. 8: Not very intelligible. 5; 1: This interferes with the antiquity of the book; "saints" is a modern word. 7; 2: Perhaps the long shadow of the evening, as a time of rest. V.11, 19: If this is not grumbling, I do not know what is: see also 12; 6: 30; 21: they do not amount to cursing, certainly. 9; 6: Pillars of the earth! V. 7: The sun not rising! See also v. 8 and 9. V. 33: What is a daysman? 11; 3: This is small comfort, (2; 11) calling a man a liar; nor is there more in v. 5. Job may well say what he does, (16; 2.) 13; 3: This is tolerable impudence. 15; 15: This betrays the monkish hands. 16; 15: What kind of a horse is this? 19; 25 to the end, appear evident additions. 26; 12: This, if spoken of the story Moses has told us, indicates this book to be written by a Jew; although, by the Greek names, Arcturus, Orion, and the Pleiades, (9; 9, and

38; 31, 32,) it has been thought otherwise. 30; 27: The first part of this verse must have been an awkward occurrence. V. 31: The organ is a modern invention: this must be the fault of the translators. 31; 40: The end of this verse is the mode in which the North American Indians end their speeches, "I have said it." 33; 6: "In God's stead." 34; 18: Very bad morality this. 38;

1: God speaking to Job from a whirlwind.

Psalm 9; 16: What is the meaning of Higgaon and Selah? 16; 3: Saints: this smells of the monks: so 31; 23: 34; 9: 30; 4, and other places. V. 7: Here is nonsense: his visions instructing him. V. 10: Here is reference to a future state: David, if he wrote this, was a neat subject to call himself God's holy one, for see Sec. 50, and to talk as in 26; 1. 22; 1: This is the last speech of Christ. 28; 8: Whose strength? C. 34, head: See 1 Sam. 21; 13. 52; 5: Brutal prayers for a bloody revenge. 53; 3: A pretty character of the Jews. 58; 5: Here is nonsense. 65; 9: David seems only to know of the river Jordan. 68; 13, 14, 16, 17, 18: Perfect nonsense; and in v. 25 we have women not mentioned before when the ark was brought up. V. 33: Here is nonsense: the heaven of heavens. 72; 3: Utter nonsense. 73; 10: Carpenter tells us (p. 718) that this nonsense has been tortured into all shapes by the translators: I do not wonder at it. 74; 14: This leviathan, whatever it was, seems good to eat. 75; 6: Then it must come from the northward. 76; 10: Who can discover any meaning in this? 78; 25: Manna called angels' food. V. 49: What are these evil angels sent by God? V. 70: It is not likely this was written by David. 71; 1: This must have been after 1 K. 14; 26, if not after the Babylonian captivity. 82; 1: Here is an absurdity; among what gods? see also v. 6, and 86; 8. 86; 13: Hell is entirely a figurative expression as it is here used. 89; 35: Here is an impious thought, God lying: and (v. 39) actually accused of it by this villain David: see Section 50. 90; 5: This refers to a captivity: see also v. 15. And pray what Moses is meant in the heading? 95; 9: This is worded as if God was the speaker, and so are several others. 97; 5: This is figurative language run mad, and so are many other passages. V. 7, 9: What Gods? It is perfect nonsense; there is but one God. 104; 4: What sense is there in this? 106; 37: What is a devil? 110; 1: This, which in Matth. 22; 44: Mark 12; 36: Luke 20; 42: Acts 2; 34, is made a prophecy, appears to me to have no meaning whatever. Mark and the Acts quote it incorrectly. Whatever it is, it most determinately applies to David. 114; 3 to 6: A specimen of poetry run mad. 115; 10, 12: Most probably written by a descendant of Aaron; so 18; 13. 116; 1: This is a good selfish reason, like Jacob's, (Gen. 28; 20, &c.) 119; 147: Here is nonsense. 120; 5: Carpenter (p. 152) dates this Psalm after David was king; but no account of David's

being in the tents of the Ishmaelites is in his history. 132; 9, 16: Saints: this smells of the monks: see 148; 14: 149; 1, 5, 9. 135; 5: What gods? If the heathen idols are meant, the thing is absurd. Everybody knows better than to think God is not above an image: see also 138; 1. V. 19, 20: Why should not the other ten tribes bless God also. 138; 2: The Jews, by this, prayed towards the Temple, like the Mahometans do towards Mecca. V. 4: Why not all the people too, as if kings mattered to God. This includes the kings of the Gentiles too, instead of butchering them, as Moses ordered: see 148; 11, 12, where it is said rightly. V. 19: Who was bloodier than this David? 144; 13: The street is a curious place to keep sheep. 148; 3: This stark nonsense, and so is v. 4. What water is above the heavens? This betrays gross ignorance: the rain is but at a short height. V. 7: Dragons again.

Proverbs 1; 8: This is one of the few instances where women are decently spoken of. V. 10 to 16: This is more humane than in general, where murder and robbery is preached up from the books of Moses to those of David. 4; 2: The first sentence of this verse is true, certainly. 5; 4: What is the end of a woman? 7; 27: Strong language this. 13; 3: This is nonsense. 15; 11: Ditto. 16; 4: Grossly unjust. 17; 23: Bribery seems allowed by Solomon: see also 18; 16, and 19; 6. 19; 13: Scolding wives are often spoke of by Solomon, most likely from personal experience among his thousand, (21; 9, 19: 27; 15,) and among the whole thousand not one was a good one, (Eccles. 7; 28.) 20; 24: Then it is not just to punish him for doing wrong? V. 30: Rank nonsense. 23; 6: The evil eye: this is also an Arabian and Turkish superstition: see it again 28; 22. V. 22: These Proverbs were intended for one of his sons. 27; 14: Nonsense. C. 30: Here is a new subject and new author; and so in c. 31, where we have a female prophet.

Ecclesiasticus 1; 12: Written by a Jewish king, and by (v. 1) Solomon. V. 15: This is nonsense the first part of it. 2; 11: A thoroughly discontented, worn-out humbug. V. 18: He knew this before he began, or he must have been a goose. V. 24: Not very good morality. 3; 12, is better: the eating is repeated, (3; 13:5; 18:8; 15:9; 7.) 3; 19: Man no better than a beast. V. 21: And where his soul goes, nobody can tell. 6; 6: All go to one place. 7; 20: No just man. V. 27 looks as if somebody else than Solomon had written it. 9; 23: Very bad morality, and no reference to a future state, which v. 5, 6, go against; so do v.

10, 11. V. 14: What city was this?

Solomon's Song 1; 2: These are addressed to a male; v. 8, to a female; v. 13, to a male, and so on, in fact a dialogue; and the writer of c. 2 appears to be a woman: so also does c. 3. C. 4 speaks as a man to v. 15, then as a woman. 5; 1, is by a man,

and v. 2 by a woman, and so on. The book most probably refers to Solomon and one of his wives, and it is grossly indecent: see 5; 4, which is humbugged with putting in of the door, which has not the slightest business there. The verse has a most beastly allusion, and the added words are a pure forgery. The headings of these chapters are grossly absurd in the last degree. The songs are the libidinous effusions of a debauchee, a Hebrew Catullus. It

was not received in the canon till late.

Isaiah 1; 1: This wild rhapsody fitly enough begins with a dream. 4; 5: Here the old cloud and pillar of fire are to return again to the Jews, as they had them in Egypt. This will be a tolerable test of the truth of this book. 5; 13: This must have been written after the event, if alluding to the captivity at Babylon. V. 14: "Descend into it." Wherever hell and heaven are mentioned, the one is spoken of as below the surface of the earth, and the other as up in the sky. 6; 8: It appears Isaiah was a volunteer prophet. 14; 9: If this is not nonsense I do not know what is. V. 12: The history of this verse is curious. "How hast thou fallen from heaven, thou brilliant star," is spoken of the dethroned King of Babylon. Jerome somehow got this to "Quomodo occidisti de calo Luciser qui mane onebaris;" and the devil thus lugged in by the head and shoulders, has been kept there ever since, because it chimes in with the fall and the serpent. There is of course no Lucifer in the Sept.: the allusion is to the morning star, not to the devil. The devil, however, suits the Christian creed best; but it requires much ingenuity to twist hallel, the Hebrew word, into Lucifer and the devil. Lucifer too means that which sheds light: it may mean phosphorus and matches, but not the devil, although he is a brimstony subject with Christians. 29; 4: What kind of a voice is that of one having a familiar spirit? We have no familiar spirits now-adays. 30; 33: This is the Christian hell. Tophet is only mentioned a few times in the Bible: the usual term is Ge Hinnom, the valley of the sons of Hinnom, and the two are the same: see 2 Kings 23; 10: Jer. 7; 31, 32: 19; 6: and out of these things, the mild, gentle and amiable authors of the New Testament have manufactured the modern hell, in which Jeremiah very comfortably goes and returns, (19; 14) See Cruden for what Tophet was. C. 31: This chapter has not a very orthodox heading. 35; 2: This looks as if written during a captivity. 44; 25: What are diviners, and (47; 9, 12, 13,) sorcerers, enchanters, astrologers, and star gazers? 45; 1: Whenever "the Lord's Anointed" occurs, it is, in Hebrew, "the Lord's Messiah," and in the Sept., "the Lord's Christ:" see the section on this in vol. 3, and think on the honesty of the translators, who have only given the word twice in Daniel. 51; 9: What is the meaning of this Rahab and Dragon? 53; 10: What is the meaning of making a soul an offering? 54; 1, relates to Abraham's wife, Sarah; and

so v. 3. V. 7 relates to the Babylonian captivity most probably. 55; 12: The return from Babylon, which, by 56; 1, is near at hand. 56; 9 to the end: Stark nonsense. 57; 18: The return from Babylon. 60; 16: Is this a prophecy of Christ? I have been told it is. The idea is utterly absurd.

Jeremiah 1; 11: Here is a new mode of prophesying: see also v. 13, &c. 2; 12: Why are the heavens to be afraid for the sins of men on the earth? V. 36 refers to the Egyptians having assisted the Jews, most likely as they did (2 K. 18; 21): Assyria did the same (2 K. 16; 7 to 9): and the Syrians (2 Chron. 16; 4.) 3; 6: Jeremiah is not mentioned in either Kings or Chronicles in the reign of Josiah. V. 12: To the north means most likely Egypt, where Israel was in captivity. 4; 4: This is contemning the law of Moses. 8; 17: What are cockatrices. 13; 1 to 12: Here is pretty nonsense to call the word of God. 15; 16: Query, does this refer to Hilkiah's finding the book of the law in Josiah's reign: see 2 Chron. 34; 15. 17; 18: This prophet was very revengeful: see also 18; 21, 23: 20; 12, &c. 19; 10: What was the use of this bottle breaking. 20; 2: Serve him right, and he ought never to have been let out, for he gives us no prophecies while in these stocks, nor does he when in the stone jug (32; 3, or 38; 6) which seems to have quite cooled him. 25; 6: Shiloh being an open place. 27; 9: Diviners, dreamers, sorcerers, &c. 28; 10: What V. 14: A remarkable expression. 31; 19: Does this mean God, or what else? there is no sense in the passage. V. 32: This word "husband" is an objectional translation, and so are the words whoring, whoredoms, adulteries, &c. when they merely have reference to the Jews being guilty of sin and idolatry. 36; 8: It appears from this that any one could read what he pleased to the people in the Temple. 38; 6: Rather an awkward situation for a prophet: see also v. 11, 12. 42; 7: This is a very long thinking time, ten days. 43; 12: Here is nonsense: gods taken captive. 48; 42: In what way? they had no law and prophets like the Jews. 49; 33: Here is another city to be inhabited by dragons, which we hear of again in 51; 34, 37.

Lamentations 2; 9: What had the taking of Jerusalem to do with prophecy? the prophets could have gone on just the same if God had pleased; and this very Jeremiah frequently speaks of times and things after the Babylon captivity; so do others. In the order of time this book should have come in before he went to Egypt in Jeremiah c. 43, and so in 3; 14, &c. where he speaks as an eye-

witness of what took place at Jerusalem.

Ezekiel 1; 1: Year of what? see v. 2, also 33; 21. V. 16: Here is a piece of utter nonsense: see also 10; 10: a wheel within a wheel, and (1; 20) a spirit in these wheels, with (v. 22) a firmament on his head, and (v. 26) a throne on the firmament, and a man on the throne, all which absurdity becomes impious in v. 28. 3; 18, 19, give some faint idea of a future state. 8; 3: What image is this? V. 14: Tammuz is Adonis. V. 16: What is a branch in a nose? 12; 7: What kind of walls were these? and where were the police? 13; 18: What are these pillows? 16; 43: A very prophane idea to fancy God "fretted" by the Jews, when he could have made them sin or no, just as he\*pleased, and often did so, (20; 25, 26: 11; 19: Jer. 24; 7.) 19; 9: Most likely Jehoachin. 21; 28: What glittering? 28; 3: I remember no instance but this of one prophet saying any good of another. 29; 4: Here is a pack of nonsense to call the word of God. 43; 13: A span is 10,944 inches; a palm, 3,648; together, 14,592. 44; 17, &c. appears an attempt to subvert the law of Moses: see also v. 23, where a priest may marry another priest's widow. V. 29: This prophet takes good care of himself.

Daniel 2; 9: A wise precaution of the king's. 7; 28: And a right silly end it is. 10; 4: Hiddekel is thought to be the Tigris.

12; 1: This is Michael, the archangel.

Hosea 13; 11: These books are very antimonarchical.

Joel 1; 8, 9: This cutting off the supplies has caused the whole outcry, most probably: see also v. 13, 16: 2; 14.

Amos 5; 8: Orion is a Greek name, 9; 2: These writers always represent heaven to be up above, and hell under ground.

Micah 1; 7: What are hires?

Habakkuk 2; 13: This insinuates that the priests have led the people into a wrong religion. C. 3: From the last line, this whole book appears to be a sacred poem. V. 4: What is the meaning of God having horns in his hands?

Zephaniah 3; 9: This new language must have been the Chaldean. Zechariah 3; 5: A mitre is first mentioned in Ex. 28; 4, made

of linen. V. 8: See 6; 12.

Apocrypha.—Esther 11; 4: Mordecai was carried away along

with Jeconiah.

Wisdom 3; 3: There is more evidence of a future state in this, than in all the Bible: see also 5; 15, 16. These are Christian not Jewish doctrines: the writer lived at Jerusalem: see 50; 27: and

was ill-used, (51; 6.)

1 Maccabees 1; 21: The Temple cleared again and the law burnt, (v. 56) and (v. 57) death for possessing one of the copies: see also 3; 48. Where was the God of the Jews, who, we are told, killed a man for touching the outside of the ark to do good service to it, (1 Chron. 13; 10.) 12; 21: The Lacedæmonians descended from Abraham.

2 Maccabees 12; 21: Not very polite to the ladies.

Matthew 1; 18, only excludes Joseph, not the priest, or Panther. Origen and the Talmud say Pandira was his reputed father. The former compares his birth to that of Plato, given by Apollonius, and says none but wrong-minded porsons could doubt such accounts.

Wetstein truly says the Jews never dreamt of Isai. 7; 14, meaning their Messiah, nor of his being born of a virgin, in any prophecy. Matth. 12; 46: Luke 8; 19: Acts 1; 14: Gal. 1; 19: 1 Cor. 9; 5: &c. speak of his brothers, who (John 7; 5) were too wise to believe him; and (Mark 3; 21, 31) they meant to confine him as a madman. He dares not trust their mother with them, (John 19; 26.) But the confusion among the Jameses, Simons and Judes, is delightful from inspired writers; and Luke 1; 46 to 55, is made up of scraps of the Old Testament; (Isai 51; 9: or Psa. 32; 10: 1 K. 2; 5: Psa. 33; 11: Gen. 17; 9: 22; 16: Psa. 131; 11: Isai. 41; 8:) exceedingly unlikely to be thus strung together by a young Jewess. Compare 1 Sam. 2; 1 to 10, which is made up in the same way. The census of Quirinus was made at least ten years after Christ's birth, according to Matthew and Luke. He was not governor of Syria, but Sentius Saturninus and Quintilinus Varrus, till long after Herod's death. 7; 23: Of what use was their faith, if this was to be the end of it. 11; 21: Chorazim is opposite

Capernaum.

Luke 1; 20: The dumbness of Zacharias is evidently a false story, for (Lev. 21; 17) he must have ceased to be a priest, which he does not, (Luke 1; 20, 23,) he fulfils his week. These trifles often do more in detecting falsehood than greater matters. Matth. 1; 5, has no proof in the Old Testament, and it gives only four generations from Rahab to David, or from 1450 to 1050, including one of them. Salmon is the son of Naasson, who, by Num. 1; 7, lived in the desert. This is a most barefaced story. The best reading of Luke 2; 33, as I shall shew, is "his father and his mother." Matthew's "angel of the Lord," becomes in Luke the angel Gabriel; in the former he appeared to Joseph, in the latter to Mary; in one in a dream, in the other awake; in one before, in the other after pregnancy. Luke 2; 41, 48, directly call Joseph his father; so does 4; 22: Matth 13; 55: John 6; 42: Mark 6; 3. absurd to compare Christ to Melchisedec, whom Paul declares had neither father nor mother, (Heb. 7; 3.) This is perhaps another sublime mystery, but if Paul had said it in a stable full of donkies, they would have kicked his brains out. Faith will swallow anything.

SECTION LIII .- NOTES ON THE SEPTUAGINT .- Let us look first at what this book is, we can talk about it afterwards. First then the following verses are omitted altogether, and in each case it is both included :- Ex. 35; 8, 13 to 18: 40; 7, 8, 11, 28, 30, 31, 32: and compare 35; 12: 36; 8: c. 38: 39: Lev. 11; 15 to 18: Deut. 14; 13 to 18: Josh. 6; 6: 8; 13, 30 to 35: (the latter six appear to be carried to c. 9:) 10; 15, 43: 12; 16 to 22: (v. 16 gives us twelve other kings, totally different; v. 23 also differs; and v. 24 says twenty-nine, not thirty-one:) 13; 33: 20; 4, 5, 6: Judg. c. 5. Compare with the Bible the latter part. The

added last verse is merely v. 31 made into two parts. 1 Sam. 2; 32. C. 13 has v. 1 and 2 in one. 17; 12 to 31, 41, 50, 55 to 58: 18; 1 to 5, 9 to 11, 17 to 19, 30: compare also the latter verses: 20; 16: 23; 12. 1 Kings 2; 36 to 46, is in c. 3: and compare v. 35. Third part of the first verse and v. 2 to 28, appear to be from the Hebrew book of Kings; the other page comes from God knows where, except what belongs to c. 2. 4; 20, 21, 25, 26, and 19, is between v. 17 and 18. V. 22 to 24 comes after v. 28: compare v. 34. 5; 18: compare the latter verses. V. 6 stands thus: - there are two first verses, and v. 18, 19, are between them; and after the last first verse comes v. 38, which last first verse is v. 37: the first first verse is right. 9; 15 to 25: c. 10: compare v. 22, 11; 23 to 25, the verses stand thus: -1, 3, 1, 2, 4, 3, 7, 5, 8, 6. 12; 2, 17, and v. 24 fills two pages. 13; 27: 14; 1 to 21: 22; 46 to 49: 2 Kings c. 1: compare v. 18: 1 Chron. 1; 11 to 16, 18 to 23: 5; 26. Look at the names and the Pneuma: compare Job 42; 17. 2 Chron. 3; 12: compare 35; 19: 36; 5. C. 4: compare c. 22. C. 36: compare v. 2 to 5. Ezra c. 2: compare v. 22, 23, 27, 28, 31, 32, and 63. Compare the urin and thummim with Ex. 28; 30: Num. 27; 21: Deut. 33; 8: 1 Sam. 28; 6: Neh. 7; 25. Compare 2; 12, and also the titles of Psalm 3 to 9, 12, 16, 22, 24, 27, 29, 30 to 33, 38, 39, 43, 46, 48, 55, 56, 60, 61, 63, 65, 66, 70, 71, 75, 76, 80, 88, 91, 93 to 99, 104 to 107, 111, 112 to 114, 116 to 119, 122, 124, 127, 131, 133, 135 to 138, 143, 144, 146 to 150. Prov. c. 24: compare v. 22. Neh. 7; 69: 11; 16, 20, 21, 28, 29, 32 to 35: 12; 4 to 6, 9, 38, 40, 41: Esther 9; 5, 32: Job 35; 3: Psalm 72; 20: Prov. 1; 16: 4; 7: 8; 33: 11; 4, 10: 13; 6: 15; 31. C. 16 stands thus: -3, 5, 4, 10. 18; 23, 24: 19; 1, 2. 20; 14 to 19, and 20 to 22, is between v. 9 and 10. 21; 5: 22; 6: 24; 8, and compare v. 22. C. 30 is gone altogether, and 31 begins at v. 10, I suppose from their not being by Solomon. Isaiah 2; 22: 3; 22, 23: 38; 15: 40; 7: Jer. 7; 1, and part of 2 and 27: 8; 11, 12: 10; 10 and 5 is split in half, with 9 between them: 11; 7, and compare v. 8: 17; 1 to 4: 23; 7, 8: 25; 14: 27; 1, 7, 13, 14, 19 to 22, and compare v. 17: 29; 16 to 20: 30; 10, 11, 15, 22: 33; 14 to 26: 39; 4 to 13: 48; 45 to 47: 49; 6: 51; 45 to 49: 52; 2, 3, 15, 28 to 30: Lam. 3; 29: Ez. 10; 14: 11; 11, 12, and 33; 25, 26. The Hebrew letters in Lamentations are totally disorganised. Now which of these books is the veritable word of God, seeing there are these and hosts of other differences between them? Here are about 321 verses in the Hebrew which are not in the Septuagint; and that there is much in the Septuagint which is not in the Hebrew, shall also be proved.

Now let us take an orthodox book and see what the Septuagint is. Carpenter says, (p. 19) it is "the most ancient and valuable of all the translations of the sacred books." It dates B.c. 284; but

this refers to the Pentateuch, translated by the seventy-two in Pharos. for P. Philadelphus, and now lost. The present book was made by Origen, but not as we now have it, the alterations from the Hebrew having crept in. The first was made, about 126, by Aquila of Pontus, a Pagan, who turned Christian and then Jew; this is now lost. The Septuagint was for ages "the sole Scripture standard in all the Christian churches," (21.) It was read in the synagogue where-ever Greek was spoken. In more than a thousand cases "the Septuagint and Samaritan are harmonious, both differing from the Hebrew and agreeing in their differences," (22.) Origen put the differences from the Hebrew in his margin; from that they got into the text, (21.) Gesenius thinks the Septuagint and Samaritan were copied from an early MS., before ours of the Masorites. The apostles &c., quoted near the Septuagint in almost every case. It differs much from the Hebrew in names, and where the Greek could have spelled the word: for ex.: Ambakom; whereas, Abakkuk could have been formed in Greek. My copy follows the Vatican, which was the "text book of the Western as well as the Eastern Churches," (20.) The translators are unknown; the seventy-two had no hand it. Among the omitted verses, some are vital: see Lev. 11; 13 to 18: Deut. 14; 13 to 18: Josh. 13; 33: 20; 6. Allophylo, the Philistine, in 1 Sam. 17; 43, means the foreigner. 1 Sam. 9; to 11, and in v. 28, it is Israel who loved David: 23; 12: Jer. 10; 10: 17; 4, with its for ever: 23; 7, 8, contradicting the last: 30; 10, 11, 22: 33; 14 to 26.

Christ's quotations are as follow: -Matth. 4; 7, 10: 9; 13: 13; 14, 15: 15; 4, 8, 9: 19; 4, 5, 18, 19: 21; 16, 42: 22; 32, 37, 44: 26; 31. Mark 7; 6, 7, 10: 10; 19: 12; 10, 11, 26, 29, 30, 36: 14; 27. Luke 4; 4, 8, 12: 7; 27: 10; 27: 18; 20: 19; 46: 20; 17, 37, 42, 43. John 6; 45: 7; 38: 13; 18. Num. 1; 21, is 40,500; v. 35, is 30,200. Num. 26; 18, is 44,500; v. 25, is 64,400; v. 41, is 35,500; v. 47, is 43,400; v. 50, is 40,300. These in the Hebrew stand thus: -46,500, 32,200, 40,500, 64,300, 45,600, 53,400, 45,400; consequently, in each chapter, the items do not make up the totals. Jerome accuses the Jews with leaving out the following from Ezra: "And Ezra said unto the people, this Passover is our Saviour and our refuge; and if you will but persuade to be convinced in your hearts that we are to humble to him, in a sign or figure, and afterwards to put our trust in him, this place shall not be made desolate to all ages, says the Lord of Hosts: but if you do not believe in him nor attend to his preaching, you shall be as dirt to the nations." Lactantius only, has the same passage; and Justin's editor plainly says, it has been "forged by the Christians." Josh. 19; 15, is Kataneth, for Kaltath; and Jer. Megill. (70; 1) calls it Katonith, and for Nahallal, has Mahalol. Shimnom and Idala, are Simonia and Chiriah: the Septuagint has Symoon and Jericho. Josh. 21; 29: Engannim is Pege

grammaton, a fountain of letters, and in v. 21 it is remmas, and geon, and tomman, and Emarec, and Bersaphes. 24; 30: They add, "Then they put into the monument with him the stone knives with which he cirumcised the children of Israel in Gilgal, when he brought them out of Egypt, as the Lord had commanded them." Gen. 2; 14, has Tigris for Hiddekel. Compare 10; 9, 10, and 1 Chron. 9; 44. Esel had six sons,—Ezrikam, Ismael, Saraia, Abdia, Anan, and Asa. Compare the titles of Ps. 27, 29, 31, 38, 46, 71, 76, 80, 91, 93 to 99, 104, 119, 137, 138. Compare Psa. 29; 1: 34; 10: 80; 7: 114; 15: 115; 18: 118; 28: which is v. 21 repeated. See 145; 13: 106; 8: 108; 4. See the additions to Prov. 1; 7: 3; 22, 28: 4; 10, 27: 6; 8: 11; 13, 14, 16: 12; 11: 13; 9, 11, 13, 15, 19: 14; 22: 15; 5, 18, 27, 28, 29: 16; 1 to 5, 17, 30: 17; 5, 16: 18; 8, 22: 19; 7: 22; 8, 9, 14: 27: 20, 21: 28; 17: Eccles. 2; 15: 7; 22: Cant. 2; 9: 5; 8: 7; 6, 12: Ezek. 1; 7: 3; 13: 4; 4: 5; 2, 4, 12: 16; 30: 28; 26: 40; 44, 48: 41; 16, 22: 43; 22: 44; 24: Dan. 2; 38: 3; 30: 5; 4: 6; 18: Hos. 2; 12: 8; 13: 13; 4: Micah 1; 10: 4; 8: (in this it is the kingdom of Babylon:) 6; 15: Nahum 2; 5: Zeph. 3; 5, 17: Hag. 29; 14, 15: Mal. 1; 1, 7: 2; 2. Psa. 104: 35, leaves out hallelujah, and Psa. 113 places it at the head of the next: the former has an addition to the title. 122 leaves out David; so does 131 and 133. 144 puts in Goliah. Prov. 10: The title is out in the English; this forms the first sentence of v. 1: compare 18; 8: 19; 1, 2: Ezek. 5; 14, 15: Jonah 1; 8: Hagg. 2; 6. A great many have different words, and the sense flatly contradicted. Josh. 24; 1, 25, has Shiloh for Shechem. See Micah 5; 4: Zech. 2; 6: 13; 4: Mal. 3; 9: Joel 3; 21: Amos 3; 15: Eccles. 11; 9: Prov. 20; 29. Some have another sense: see Dan. 8; 25: Amos 6; 9, 10: Mic. 1; 12: Hab. 2; 16: Zeph. 3; 19. Some fairly poison the sense: see Psa. 119; 85: 139; 17, 20: Prov. 9; 13: 26; 18: 30; 4: Hos. 10; 11, 12, 14: 11; 7: 12; 4: 13; 1: Joel 1; 17: 3; 16: Amos 1; 11: 2; 8, 16: 7; 1, 7: Habb. 1; 9: Zeph. 3; 1 to 7: Zech. 9; 10: 10; 1. The sense is clean contrary in Prov. 4; 8: 5; 23: Zech. 9; 1. Jewish tradition is in 1 Chron. 9; 21: Job 20; 15: 22; 26: 41; 16, 24: 42; 14: the titles of Psa. 24, 48, 63. I could cite hundreds more instances, but these are enough to shew the Bible is not a book to pin our faith to: they neither agree together nor with the Targum. It is too much to expect people to risk their souls believing in a language that depends so much on trifles. Badha, for example, pointed as I have written it, means to create; take away Kamats and put Sh'vo, and it means to destroy. Gabh means a strong reason, an arch, the round of a wheel, the eye-brow, and finally, a brothel, with not an atom but the context to settle which it should be. Aoth means a flag, and also a miracle; Uthaz means a rock, and also a tide; El means the real God, and any other god; Aroes means God's ark, and also a coffin; Bagner means to burn and to be dumb. It would be easy to multiply instances. Let us see if the Greek is more definite. We have diaphero, which means to divulge, distract, excel, tear asunder, &c. Zygon means the bench for rowers, and also the thong of a sandal. Meteorizo means to sail into deep water, and to rise up in the air. Wright and Gesenius will furnish hundreds of such instances. 2 Chron. 17; 3, leaves out David; he there walks after Asa, his father. 22; 6: "Thou hast taken thy brethren for pledges." Job 2; 8: "He sat down upon a dunghill without the city." The Jews say Haggai and Zechariah belonged to Ezra's great synagogue; the Septuagint makes them authors of Psalms 138, 146, 147, and 148. Elisha's mantle was a sheepskin, (1 K. 19; 13,) Melote. Mal. 4; 5: "Elias the Tishbite." Luke's Elias is Elisha, (see 4; 27:) not as Mal. says, Elijah. Urim and Thummim are called "logia," the oracles, literally, words. Num. 22; 41, is "the pillar of Baal." Between Psa. 14; 3, 4, is put Rom. 3; 13 to 18, nearly word for word, and therefore evidently spurious. Josh. 24 has 31 between 29 and 29, and at 33 has large additions.

Those who have patiently waded through the quotations in this volume will, I suppose, be taken a tolerable peg lower about the folly, absurdity, and superstition belonging to the creeds of the day. How much more so will they be when they read the other two. It is really surprising to me to see the multitudes who have been, for 1800 years, with their mouths open, gaping for the second coming of Christ, although he plainly said, over and over again, he would come in "this generation," and all the New Testament writers follow out the same falsehood: see p. 22. There has been no end to the nonsense written about the millenium, the seventy weeks, the three and a half years, the 1260 years, &c. As fast as one pious fraud has broken down, another shewman has appeared with a fresh piece of folly; yet mankind have hardly yet opened their eyes to the delusion. Eusebius plainly tells us, 1500 years ago, that the Gospels and Epistles of his time, which I suppose were the same as those now existing, were nothing but the writings of the Theraputæ, who existed long enough before Christ, and who chronicled in Egypt the fables of India, received through Persia.

The attempt to found Christianity on the Jewish books is utterly hopeless, even if they were inspired. The Christians did their best and completely failed. David Levi largely shews that Christ did not fulfil many prophecies of the Messiah, which every sane Jew expected to be only a man of David's race, not a god. I shall shew in the next volume that there have been many Messiahs or Christs, and also that there is indubitably cabbala in these books, which the ignorant translators have rendered as if it was Hebrew. Who, in Heaven's name! would pin his faith on things of this kind? Christianity never made a good man yet, nor kept one so, although

many good men may have been Christians for want of knowing better. Every man has not the time or knowledge to examine these things, and many go to opposite works. They will get small good from these. Writings on divinity must be stuck to by those who really want to see the full absurdity of all these faiths. Christianity is a license to commit with impunity every crime under heaven. It is no matter what a Christian does, he has got his blessed Saviour, his glorious Redeemer, at his elbow; for every turn he is a never-failing resource. How then can people be expected to practise virtue and morality? They would be fools for their pains. Hence we want dungeons, chains, police, armies, magistrates, judges, jails, the gallows, and a hundred other things, to keep people something near the mark, for their Christianity and parsons are all moonshine, or these would not be wanted. The Rev. Mr. Simpson, in two of his books, calculates Christianity to have cost upwards of fifty million human beings their lives, and it has its victims in jail in 1842. Alas! when are we to become rational beings, content to worship one God, and to do as we would be done by, which is the sum and substance of all religion.

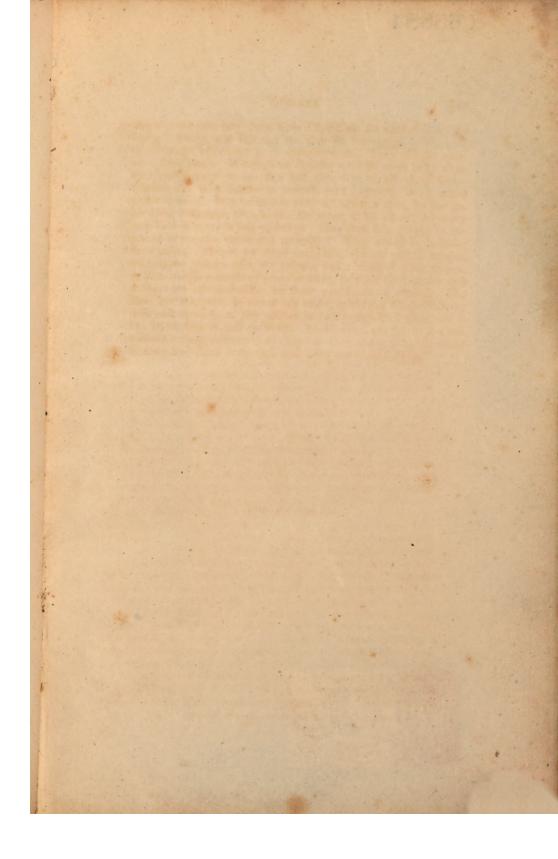
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